وما أرسلناك إلا رحمة للعالمين

MERCY FOR THE WORLDS

RAHMATUL-LIL-ALAMEEN

رحمة للعالمين

BY

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وما أرسلناك إلا رحمة للعالمين

"WE HAVE NOT SENT YOU (MUHAMMAD) BUT AS A MRECY FOR ALL THE WORLDS". THE QUR'AN, 21:107

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QAZI MUHAMMAD SULAIMAN
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CHAPTER I

MERITS OF HOLY PROPHET (SAL'AM)

There is a lot that has been written about the merits of Holy Prophet (Sal'am) even during the early days of Islam and mere repeatation of the same would not satisfy the readership. But still there is a limitation upto which we can describe in this book also, otherwise it is not possible to cover up fully all the merits he had within such bounds.

In the present book we have derived from the Holy Quran only, since it is Allah alone who knows much about His Prophet (Sal'am) than we mortals. Again there merits are divided into two a) the merits of Prophet (Sal'am) as a man and by merits as an Apostle and Prophet : It is supplemented by a Hadith in which Muhammadan code has been explained. Further theme anings and the senses of his exalted names are also appended to:

وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

Wama tau feeqi illah billahil ali-ul azim

THE FIRST PART

MERIT I

مُحَمَّدٌ رَّسُوْلُ اللّٰهِ - (س الفتح - ع

Muhammadur Rasulullah

Muhammad (Sal'am) is Prophet of Allah (Surah Alfateh—5)

In the above Ayat the name of Holy Prophet (Sal'am) and his status—both are revealed.

(a) The revered name of Holy Prophet (Sal'am) in itself and contends great merits to the extent that the name of no other Prophet menifests to such an extent as does his holy name.

For example, the word *Adam* means wheatish—He is called Abul Bashar that reflects his complexion.

The word *Nooh* means 'rest' his father intended him to be in rest.

The word *Ishaque* means 'one who laughs' ever smiling.

The word *Yaqueb* means 'one that follows' or one who comes after words. He was twin borned and younger to Jesus.

The word *Musa* means 'Lifted from the water'. When the box containing Musa (alai) was taken out from the river the boy was named Musa.

The word *Yahya* means 'aged one' which reflects the high wisher parents for their childern.

The word *Isa* similarly means rosy. He was named thus due to his rosy colour of face.

As it reflects all the above names signify the personal merits only i.e. this appearance only and not their merits of the Prophethood.

But the very name Muhammad (Sal'am) is quite distinguished in as much as it does not reflect the appearance or the personal merits of the physical nature but his status. Both the words 'Muhammad' and 'Ahmad' are from 'Hamd' the praise the praised and the praising.

Syedna Hussan Al Muwaid (rad) in his ode has pointed out towards the meanings of the word as follows,

وَشَقَّ لَهٗ مِنْ اِسْمِهٖ لِيُجِلَّهٗ فَذُوالْعَرْشِ مَحْمُوْدٌ وَّهٰذَا مُحَمَّدٌ

wa shaqqa lahu min ismihee liyujillahu Fazul arshe mahmudun wa haza muhammadun.

Muhammad is made from 'hammuda'—It is pointer to his high status. He is praised (Mahmood) by Allah, His nearest Angels, His Prophets (alaihimusslam) and by the mankind in general. Those who do not follow his path or do not enjoy faith also do praise his qualities and recognize his merits.

His ummat is called 'hammadoon'.

There is a slight distinction in the meanings of the two words 'Muhammad' and 'Ahmad'. Muhammad means the person who is praised most by all the universe and Ahmad means one who praises Allah most of all the universe.

As such it is the unique feature of Holy Prophet (Sal'am) which distinguishes him from rest of his predecessors of the order of Prophethood and Apostleship.

(b) The word 'muhammad' in the ayat of Surah Al Fateh is combined with Rasulullah Messenger of Allah i.e. he does not convey anybody else, message.

Ayat 'Muhammadur rasulullah' and Ayat wama muhammadun illa rasulun reveal that where "atiullaha wa atiurrasul" is revealed (along with similar other Ayat) is meant for Holy Prophet (Sal'am) and He has appointed him at the top of the universal order and leader of the Prophets (alaihissalam).

The same has been the belief of the entire Muslims throughout last 13 centuries. But in our times a view is brought forth that by 'Rasool' is meant Holy Quran. Therefore, obedience to Quran is compulsory and not obedience to Prophet (Sal'am).

That is why it seems necessary, in view of the Ayat—Muhammadur rasulullah that the problem he solved with the help of Holy Quran. A study of it would clarify that the word 'Rasool' is not used for any Book of Allah, but for the particular massenger sent by Allah.

For instance it is quoted in the name of Hazrat Nooh alaihissalam :

يٰقَوْمِ لَيْسَ بِيْ ضَلٰلَةٌ وَّلٰكِنِّيْ رَسُوْلٌ مِّنْ رَّبِّ الْعٰلَمِيْنَ ○

Ya qaume laisa bee zalalatun walakinni rasooulum mir-rabbil aalameena.

O, the community I am not misled in the least. I am Messenger of Allah.

It is quoted in the name of Hood (alai).

يٰقَوْمِ لَيْسَ بِيْ سَفَاهَةٌ وَّلٰكِنِّيْ رَسُوْلٌ مِّنْ رَّبِّ الْعٰلَمِيْنَ ○ (س اعراف ع ٨)

Yaqaume laisa bee safahatun walakinni rasoolun mir-rabbil aalameena. (Surah Airaf-8)

O, the community there is nothing like misconception in me —I am Messenger of the Fosterer of the worlds.

It is quoted in name of Musa (alai);

وَقَالَ مُوْسٰى يٰفِرْعَوْنُ اِنِّيْ رَسُوْلٌ مِّنْ رَّبِّ الْعٰلَمِيْنَ ○

Wa qaala musa ya firauno inni rasoolun mir-rabbil aalameena—'

'*Musa*' *(alai)* told—O, Firaun! I am Messenger of Allah.

وَاِذْ قَالَ مُوْسٰى لِقَوْمِهٖ يٰقَوْمِ لِمَ تُؤْذُوْنَنِيْ وَقَدْ تَّعْلَمُوْنَ اَنِّيْ رَسُوْلُ اللّٰهِ اِلَيْكُمْ (الصف ع)

Waiz qala musa liqaumihee yaqaume lim atoo zoon nabi waqad talamoona inni rasoolullahe ilaikum. (Surah Safaat)

And when Musa (alai) said—O, my community why do you tease me you have already come to know that I am Messenger of Allah towards you.

It is quoted in name of Hazrat Isa (alai)

اِنَّمَا الْمَسِيْحُ عِيْسَى ابْنُ مَرْيَمَ رَسُوْلُ اللّٰهِ (س النسآء ع ٢٣)

Innamal masiho isabno mariama rasoolullahe. (Annisa 23)

Nothing more than thís that Massih Bin Marium is Messenger of Allah.

مَا الْمَسِيْحُ ابْنُ مَرْيَمَ اِلَّا رَسُوْلٌ (س المآئدۃ ع ٩)

Mal masihubno mariama illa rasoolun. (maida-8)

Masih Bin Mariam is just (a) Messenger.

وَاِذْ قَالَ عِيْسَى ابْنُ مَرْيَمَ يٰبَنِيْٓ اِسْرَآءِيْلَ اِنِّيْ رَسُوْلُ اللّٰهِ اِلَيْكُمْ (الصف ع ١)

Waiz qala isabno mariama yaa bani isra ila inni rasoolullahe ilai kum— —(S. Safat-I)

Isa Bin Mariam told to Bani Israel that I am messenger of Allah for you.

It is quoted in name of Jibarail (alai) :

قَالَ اِنَّمَآ اَنَا رَسُوْلُ رَبِّكِ (مریم ع ١)

Qaala innama ana rasoolo rabbike (S. Mariam—2)

Jibrail (alai) told Mariam, I am Messenger of the sustainer –'

All the above quotations from Holy Quran clearly establish the fact that all of them are stated to be the Messengers of Allah.

Now there is another point or rather an angle to establish and confirm the point that in context of Holy Prophet (Sal'am) the word 'rasool' (Messenger) is used for him and not for the book (Holy Quran).

(١) لَقَدْ صَدَقَ اللّٰهُ رَسُوْلَهُ الرُّءْيَا بِالْحَقِّ (الفتح ع ٤)

'Laqad sada qallaho rasoolah urruya bil haqqe...

(Alfateh—4)

Allah made true the dream of this Messenger:

It is common sense that it is man who dreams of and not the book.

(٢) اِذَا جَآءَكَ الْمُنٰفِقُوْنَ قَالُوْا نَشْهَدُ اِنَّكَ لَرَسُوْلُ اللّٰهِ وَاللّٰهُ يَعْلَمُ اِنَّكَ لَرَسُوْلُهٗ (المنافقون ع ١)

Iza ja-akal munafiqoona qaloo nash-hado innaka la rasoolullahe wallaho yaalamo innaka la rasoolohu.

(Munafiqoon-I)

When hypocrites come to you and say it is their testimony that you are Messenger of Allah –Yes! Allah already knows that you are His Messenger.

3. بَلْ ظَنَنْتُمْ اَنْ لَّنْ يَّنْقَلِبَ الرَّسُوْلُ وَالْمُؤْمِنُوْنَ اِلٰٓى اَهْلِيْهِمْ (الفتح ع ١)

"Bal zanantum anllain qalibarrasoolo wal mominoona ila ahleehim. (Alfatoh—2)

Oh yes ! your ill conception was that messenger and believers will not come back into their families.

It is further clarified from above that this action can never be done by any book but by any person and they only have families not the former.

Studying further one will find that the mention of the book and the Messenger are made together by which we can easily distinguish between messenger of the Message.

يَآيُّهَا الرَّسُوْلُ بَلِّغْ مَآ اُنْزِلَ اِلَيْكَ (س المآئدة ع ١٠)

Ya ayyoharrasulo balligh maaunzila ilaika—
O, the Messenger ! convey to what ever has been revealed to you.
(Maida-10)

In the above Ayat therefore 'maa unzila ilaika' is the Holy Quran and 'ballighо' is used for Holy Prophet (Sal'am) and also take note that it is addressed to the person to whom the message is revealed and he is undoubtedly Holy Prophet (Sal'am)

كَمَآ اَرْسَلْنَا فِيْكُمْ رَسُوْلًا مِّنْكُمْ يَتْلُوْا عَلَيْكُمْ اٰيٰتِنَا

Kama arsalna feekum rasoolam minkum yatlu alaikum aaya tina.

We have sent Our Messenger amongst you who is from you and recites our aayat to you.

Here aayatina is Holy Quran and 'arsalna rassolan' is used for Holy Prophet (Sal'an)

لَقَدْ جَآءَكُمْ رَسُوْلٌ مِّنْ اَنْفُسِكُمْ (التوبة)

Laqad j'aa kum rasoolum inin anfusi kum. (S. Tobah)
A magnificent Messenger has come to you who is from amongst you.

Whereas all the above Ayat do confirm that it is the Holy Prophet (Sal'am) who is Messenger of Allah and Holy Quran is the Message nowhere even for once it is stated in absolute relation or implied way that Holy Quran is the Messenger of Allah—i.e.

اَلْقُرْاٰنُ رَسُوْلُ اللّٰهِ

alquraano rasoolullahe.

Allah has in absolute terms warned the mankind in respect of Holy Prophet (Sal'am) as follows.

وَمَآ اَرْسَلْنَا مِنْ رَّسُوْلٍ اِلَّا لِيُطَاعَ بِاِذْنِ اللّٰهِ (النسآء)

Wama arsalna minr rasoolin illa liyota-a bi-iznillahe...
(Surah Nisa)

'We sent a Messenger to be obeyed by our instructions—'
Further in the same Surah it is said.

وَمَنْ يُّطِعِ الرَّسُوْلَ فَقَدْ اَطَاعَ اللّٰهَ (س النسآء)

Wa main yuti-ir rasoola faqad ata-allaha— (Surah Nisa)
Whoever obeyed this Messenger obeyed Allah—

This is the highest ever status of Holy Prophet (Sal'am) which is the unique merit in him.

MERIT 2

رَسُوْلًا مِّنْكُمْ (البقرة ع ١٢)

Rasoolam minkum —(albaqrah-18)
'That Messenger is from amongst you'

Here the word 'min kum' can be interpreted equally as used for Qures and the entire mankind.

What a great thing and a distinction it is that Holy Prophet (Sal'am) is from amongst the mankind human in the ordinary process of nature and not super human or above the terms of the process of nature.

His first merit and distinction has not made him anything super-human but has kept him within humanity. This can be looked upon vis-a-vis the claims about so many persons that they were 'god in disguise'. Like Hindus who say about 32 of their spiritual lords that they were 'avtars' the guise of God. The conception of such people is that God came into the disguise as pleased and revealed His Authority thus. Even Christians have come down to that very concept of Hindus and virtually profess Jesus christ (Isa alai) to be the God in particular form.

Contrary to all such misleading professings or concepts Holy Quran points out the distinction of Holy Prophet (Sal'am) of being must distinguished among the mankind but essentially an ordinary human being sent by Allah as His Messanger who is from amongst the mankind and not any thing superior to that.

It is finally occured in the Holy Quran as follows :

هَلْ كُنْتُ إِلَّا بَشَرًا رَّسُولًا

Hal kunto illa basharar rasoolan.
I am naught but 'Bashar' (man) and the Messenger.

MERIT 3

The third distinction of Holy Prophet (Sal'am) is stated as follows :

عَلَّمَكَ مَا لَمْ تَكُنْ تَعْلَمُ

Allamaka malam takun taala mo—

Thou wert taught about the things thou did not know while it is a well known fact that Holy Prophet (Sal'am) was illiterate (ummi) in the light of above Ayat it confirms that he was taught by Allah Himself.

It is the distinction between teaching of a man and teaching of Allah. While we retain only a particular percentage of the knowledge imparted to us by our humane-teacher and the rest is lost, the knowledge imparted by Allah to Holy Prophet (Sal'am) was retained hundred percent as it is and nothing was lost thereof by him. It is because His education begins with the heart.

anzala hu ala qalbika,

Hence Allah says :

سَنُقْرِئُكَ فَلَا تَنْسَىٰ ۝

Sanuqri-uka fala tansa

'We will teach thee and thou shalt not forget it'

A study of Holy Quran and the Ahadhith reveals that there is description of past and prediction of future therein which confirm that he was educated by Allah directly.

It is further distinctive that Holy Prophet (Sal'am) belonged to that community of Quresh's who were proud on their being illitrate and upto the age of 40 years he remained indifferent to any learning.

The very first Ayat revealed to him was as follows :

اِقْرَأْ بِاسْمِ رَبِّكَ الَّذِىْ خَلَقَ ۝ خَلَقَ الْاِنْسَانَ مِنْ عَلَقٍ ۝

Iqra bisme rabbikallazi khalaqa khalaqalinsana min alaq (in)—

Read in name of thy Fosterer who created (thee) who created men from 'alaq'.

MERIT 4

اَلَمْ نَشْرَحْ لَكَ صَدْرَكَ ۝ (س الانشراح ع ۱)

alam nashrah laka sadraka (nashrah 1)
'Did we not cut-open thy heart'

There is a tradition in Sahih Muslim reported from Hazrat Anas (rad) about cutting-open of his heart by angel while he was in the clan of Haleema Saadia (rad). As Anas (rad) has reported he had seen the marks or surgery on his chest. In the same context there is another tradition is reported from Anas Bin Malik Bin Saasva in which cutting-open of the chest is described on eve of 'Shabe Mairaj' at the place of Hateem.

In this context it is mentioned in Holy Quran as follows:

(۱) فَمَنْ يُّرِدِ اللّٰهُ اَنْ يَّهْدِيَهٗ يَشْرَحْ صَدْرَهٗ لِلْاِسْلَامِ ۚ وَمَنْ يُّرِدْ اَنْ
يُّضِلَّهٗ يَجْعَلْ صَدْرَهٗ ضَيِّقًا حَرَجًا (س الانعام ع ۱۴)

Fa mayyureedillaho ayyah di-yeha yashrah sadrahu lil islami wa mayyurid ayyuzillahu yaj-al sadrahu zayyeqan harajan.

Whomsover Allah wants to show the right path his heart opens for Islam. And whomsoever He wishes to mislead He contracts his heart (the chest).

(۲) اَفَمَنْ شَرَحَ اللّٰهُ صَدْرَهٗ لِلْاِسْلَامِ فَهُوَ عَلٰى نُوْرٍ مِّنْ رَّبِّهٖ (الزمر ع ۲)

afaman sharahallaho sadrahu lil islame fa huwa ala noorim mirrabbihee. (Zamar 2)

Whose chests Allah has expanded for Islam he is full of effulgence from his Fosterer.

(۳) وَلٰكِنْ مَّنْ شَرَحَ بِالْكُفْرِ صَدْرًا فَعَلَيْهِمْ غَضَبٌ مِّنَ اللّٰهِ (نحل ع ۱۴)

Walakim man sharaha bilkufre sadran faalaihim ghadabam minallahe. (Surah Namal-14)

But whose hearts are open for transgression there is wrath of Allah upon them.

(٤) وَيَضِيقُ صَدْرِي وَلَا يَنْطَلِقُ لِسَانِي (س الشعراء ع ١)

Wayazeeqo sadri wala yantaliqo lisani-- (ashaara-2)
My chest contracts and my tongue is not fluent—

(٥) قَالَ رَبِّ اشْرَحْ لِي صَدْرِي وَيَسِّرْ لِي أَمْرِي (س طٰهٰ ع ١)

'qala rabbishrah lee sadri wayassirli amree (Surah Tah-2)
Said, O' my sustainer open my heart and soothe my mission.

In the first Ayat opening of heart is used to denote the state when Allah showeth the right path and enlightens heart for it a zeal is created.

In the second Ayat it is the second stage when Allah expands the chest for righteousness and fills this effulgence in it—enlightens it.

In the third Ayat it is said about those people who are inclined towards transgression Allah opens their hearts for that and His wrath falls upon them. Fourth and fifth Ayat are in the context of Musa (Alaihissalam) when he was ordained to go to Firaun for preaching he lacked courage and turned to Allah he requested Him to open his heart and soothe his mission i. e. preaching.

The main contention of all the above extracts is that for a Muslim opening of heart or expanding of chest means affluence of truthfulness and righteousness for satisfaction of heart and lifting him to the status of getting effulgence and guidance from Him.

In context of Prophets opening of heart and expanding of chest means to enhance their courage to preach fearlessessly under whatever odd situation that might be prevalent at that time.

And when the situation of the time of Holy Prophet (Sal'am) is taken into consideration we find that the situation of Arabia was even more difficult than the situation prevalent at the time of Musa (alai). And when he was ordained 'Qul fan zir' he went ahead with his mission fearlessly.

قَالَ لِلْمَلَإِ حَوْلَهُ إِنَّ هٰذَا لَسٰحِرٌ عَلِيمٌ ۝ يُرِيدُ أَنْ يُخْرِجَكُمْ مِنْ
أَرْضِكُمْ بِسِحْرِهِ فَمَاذَا تَأْمُرُونَ ۝ قَالُوا أَرْجِهْ وَأَخَاهُ (الشعراء ع ٢)

qala lil mala e haulahu inna hazassahirun aleemun
yureedo ayyukhre jakum min ardhekum bisahrihee
fama zata muruna qalu arjeh wa akhaho— (Ashara)

Firaun told to his companion chiefs he is a wizard of far greater standard He intends to turn you out of your country by power of his magic—Now tender your advise-chiefs advised him to give further time to Musa (alai) and his brother. But Arabs those days were great reactionary and despatic and there was no question of seeking advice or advising to wait and see.

MERIT 5

وَوَضَعْنَا عَنْكَ وِزْرَكَ ۝ (س انشراح)

Wa wazaana anka wizraka —(ansharaha)
'We have alighted thy burden from thee-'

The word wizrun mean heavy burden and 'hamle wizro' means to assume the burden of the other. In Holy Quran it is mentioned thus :

لَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرٰى

la taziro waziratun wizra ukhra—
'-no sinner will assume the burden of the sin of any other-'

Again, when Musa (alai) was granted Apostleship he had prayed :

وَاجْعَلْ لِي وَزِيرًا مِنْ أَهْلِي ۝ هٰرُونَ أَخِي ۝ (س طٰهٰ ع ١)

'waj-al lee wazeeran, min ahlee haroona akhi—'
(Taha—2)

'Make one of my family my minister—My brother Haroon is worthy of this post—'

It confirms that the burden of the responsibility of Apostleship is very heavy and that is why Musa (alai) had requested fro a minister. But in case of Holy Prophet (Sal'am) there was no such request for a minister. Hence, Holy Prophet (Sal'am) was all alone to shoulder this responsibility—But it was Allah after all who lightened his burden or enhanced his capacity to endure it all alone. In Arabic 'mavazarat' is used in the sense of assistance—'wazarto fulanan muwazaratan' therefore means a-antuhoo ala amrihee—i.e. helped in his work. There are different points of view as to what that burden was this Ayat has occured midst.

أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ ۝ وَرَفَعْنَا لَكَ ذِكْرَكَ ۝

'alam nashrah laka Sadraka'—and 'rafaana laka zikraka'. Therefore, commentators may note that the state of the Ayat in question should also have been in between the latter two. It can further be examined by the following :

The point is further illustrated thus :

(۱) لَعَلَّكَ بَاخِعٌ نَّفْسَكَ أَلَّا يَكُونُوا مُؤْمِنِينَ ۝ (س الشعراء ع ۱)

(۲) فَلَا يَحْزُنكَ قَوْلُهُمْ إِنَّا نَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ ۝ (س یٰسٓ ع ۵)

(1) la-allaka bakhi-un nafsaka anlla yakono momineena— (ashara)

(1) Will you doom your life upon such a state of their that they do keep faith.

(2) 'falah yohzunka qauluhum inna naalamo ma yusirroona wama yolinoona—' —(S. Yaseen)

(2) On Holy Prophet (Sal'am) it was very strennuous to face a people bent upon following their ancestral religion and social conventions impudence with the help of Allah, the Almighty Islam spread gradually and prominent persons were attracted to Islam. They became the pillars of Islam and staunch followers of Holy Prophet (Sal'am). People from different walks of life and from different races entered the host of Islam—Dignitary and slaves alike. They entered in the host of munfirato zahik tun mustab shiratun—Hazrat Ali (rad) shook 'Hashmites' Tufail Bin Umaro Dosi spread the message in the desert of Arabia and Arva Bin Masood Suqfa in the mounts of 'Taif'. Mussab Bin Umair conducted preaching among the people of Madina and

Jafar Bin Tayyar (rad) advocated cause of Muslims in the court of Habash.

MERIT 6

وَرَفَعْنَا لَكَ ذِكْرَكَ

Wa rafa-ana laka zikraka —(ansharah 1)

'We made thy name loftier'

There is no doubt that in it there is no part of the earth where the kalimahs of 'adhan' resound the very early in the morning.

This phenomenon undoubtedly is creation of Allah by way of success of Islam and triumph of 'oneness' of Allah over other concepts of Paganism and idol worship—It was Holy Prophet (Sal'am) who bears this distinction for which Allah Himself is responsible to facilitate for. It was for him that prediction was made in 'Isaiah' that his name will be blessed—

(2) Thomas Carlyle—the outstanding Historian of England who is author of 'Heroes of Heroes'. When took the group of Prophets for selection of hero among them chose directly the name of Holy Prophet (Sal'am). He already knew about Musa' Daud, Jesus Christ in the light of Bibles by Mathew, Jonah and too many other versions.

The attitude of Carlyle was already predicted in Holy Quran as follows :

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ (س الاحزاب ع ۳)

laqad kana lakum fee rasulillahe uswatun hasnatun— (Ahzab—3)

'The best example that you will find will be of Muhammad, the Messenger of Allah—'

(3) The compiler of the first Bible St. Mathew has pointed out towards certain references that relate to Jesus Christ (Isa alaihissalam) in previous Books. If any analyst takes up all those references and examines the approach of Professor Thomas Carlyle, he will definitely arrive at the conclusion that those parables of the Bible are true to Holy Prophet (Sal'am).

The authority that St. Mathew had on the study of Bible and the approach to understand it convinces that he missed no instance related to Jesus Christ (Masih Alai).

We first take those predictions—as were pointed out by St. Mathew related to Jesus (Masih alai) and then take those predictions that were current upto the age of St. Mathew which came true to Holy Prophet (Sal'am) invariably.

All Jews, Christian and Muslim may please note in the present Bible itself there is detail mention of Holy Prophet (Sal'am) in respect of his revered name, place of birth, the place of migration, the names of the clans who embraced Islam, the names of the clans that ran into personal enmity and clashed with Muslims, with necessary details connected with them.

This detailed description related to Holy Prophet (Sal'am) is virtually the commentary that could be offered upon the Ayat

وَرَفَعْنَا لَكَ ذِكْرَكَ

'Wa-rafaana laka zikraka'

Undoubtedly it proves, therefore, that Almighty Allah had arranged to hint out wholesomely about Holy Prophet (Sal'am) centuries before his birth—And none else resembled to him in any respect thereof—

وَلِلّٰهِ الْحُجَّةُ الْبَالِغَةُ

'Wa lillahil hujjatul balighato'

MERITS 7, 8 AND 9.

مَا وَدَّعَكَ رَبُّكَ وَمَا قَلٰى ۝

'mawadda aka rabbuka wama qala—'

'Thy Fosterer did neither abandon thee nor became angry with thee—'

(٤) وَلَلْاٰخِرَةُ خَيْرٌ لَّكَ مِنَ الْاُوْلٰى ۝

'walal aakhirato khairul laka minal oola—'

'Hereafter is better for thee than this (present) state—'

(٥) وَلَسَوْفَ يُعْطِيْكَ رَبُّكَ فَتَرْضٰى ۝

'Wala Saufa Yoteeka rabbuka fatardha—'

'Thy Fosterer will give thee so much that will please thee—

The above Ayat are from Surah 'waldhuha'.

The commentators are unanimous in their view that revelation was a source of satisfaction and pleasure for Prophet (Sal'am) and when there was suspension in revelation it was a source of distress for him. It was in this stage that such state of mind was developed and so many ideas grew up.

1. Start was made by the Sweatheart.
2. He Himself honoured me with His Message.
3. Why there is silence on His part now.
4. No ! Why the word of silence be used for it.
5. It is now under the proper etiquette that the cause for that be ascribed to me—not to Him.
6. Shall I be left in such state of distress and agony, as I am presently.
7. When this situation will amend.

At last this state of affair was over.

The Lord who had reared him up like taqalluba ka fissajideen and who has been his vanguard all through canst abandon or desert him.

It was Allah instruction to Holy Prophet (Sal'am) thus :

اِقْرَاْ بِاسْمِ رَبِّكَ الَّذِیْ خَلَقَ ۝

'Iqra-a bi-isme rabbikal lazi khalaqa—'

'Read with the name of thy sustainer who has created you.'

Hence, it was clear that the doors of knowledge of Allah and His universe would remain wide open for him and it will be a continued process. In Bible there was a prediction already—orders upon orders here and there.

The main distinction is that the amount of Allah's tip is determined to the satisfaction of Holy Prophet (Sal'am).

So it was the case that not only the Allah was kind to him but to his companions (radhiallaho anhum).

الف - لَقَدْ رَضِیَ اللّٰهُ عَنِ الْمُؤْمِنِیْنَ اِذْ یُبَایِعُوْنَكَ تَحْتَ الشَّجَرَةِ (الفتح ٤)

'laqad radhi allaho anil momineena iz yuba ye-unaka tahtash-shajrate—' —(S. Alfateh)

'Allah was pleased with the believers when they pledged to you under the tree.'

ب- رَضِيَ اللّٰهُ عَنْهُمْ وَرَضُوْا عَنْهُ (س البينة ع ١)

'radhi allaho anhum wa radhu anho—'

'Allah was pleased with them and they were pleased with Allah.'

ج- اَلَّذِيْنَ اٰمَنُوْا وَهَاجَرُوْا وَجَاهَدُوْا فِيْ سَبِيْلِ اللّٰهِ بِاَمْوَالِهِمْ وَ
اَنْفُسِهِمْ اَعْظَمُ دَرَجَةً عِنْدَ اللّٰهِ وَاُولٰٓئِكَ هُمُ الْفَآئِزُوْنَ ○ (س التوبة ع ١)
يُبَشِّرُهُمْ رَبُّهُمْ بِرَحْمَةٍ مِّنْهُ وَرِضْوَانٍ وَّجَنّٰتٍ لَّهُمْ فِيْهَا نَعِيْمٌ مُّقِيْمٌ (توبة ع)

'allazina aamanu auhajaru wajahado fee sabeelillahe bi-amwalihim wa an fusihim aazamo darajatan indallahe wa-ulaika humul faizoona—'

Yubash shirohum rabbohum birahmatin minho wari dhwanin wajannatinl lahum feeha naeemum muqeemun.
(S. Tobah 3)

Believers who undertook migration in the path of Allah and led the crusade with their wealth and lives—such people are of higher status with Allah and they have got their targets.

Their sustainer gives glad tiding of His Mercy and paradise —the one in which are the ever lasting boons of Allah for them.

د- وَرِضْوَانٌ مِّنَ اللّٰهِ اَكْبَرُ ذٰلِكَ هُوَ الْفَوْزُ الْعَظِيْمُ ○ (س التوبة ع ٩)

'wa ridhwanum min allahe akbaro zaalika huwal fauzul azeemo—'

'Allah's pleasure is the foremost and it is the greatest success.'

ه- رَضِيْتُ لَكُمُ الْاِسْلَامَ دِيْنًا (س الانعام)

'radhito lakum ul islam a deenan—' (Tabah—9)

'I am pleased that Islam be your religion—'

It is our conviction that it is Holy Prophet (Sal'am) that those who pledged to him also got the promised boons of Allah. As it is said :

وَلَسَوْفَ يُعْطِيْكَ رَبُّكَ فَتَرْضٰى ○

'wala saufa yuteeka rabbuka fatardha—'

'Thy sustainer will give all that will please thee—'

MERIT 10.

اَلنَّبِيُّ الْاُمِّيُّ (س الاعراف ع ١٩)

'annabi ul ummi' —(airaf 9)

'He is larger Apostle.'

It is confirmed that there was no other Prophet who was called ummi (larger)—As such his title was 'arrasulun nabi ul ummi'.

The word ummi is from 'um'.

It is said that the name of Mecca was Ummulqura.

وَلِتُنْذِرَ اُمَّ الْقُرٰى وَمَنْ حَوْلَهَا (انعام ع)

'wa il tnnzira ummulqura waman haula ha—'
(Surah Imam 11)

'That thou would frighten Ummulqura and its surrounding hamlets'

From the authentic Islamic informations and research of well-reputed German Scholars—Sprunger and Sacrader, it is by all means confirmed that the original mother land of the progeny of Sam was Arabia—And the first inhabitation was Mecca in that country—where nomads settled for the first time and took to civilized life.

Then come to the point that Syedne Ibrahim (alaihissalam) had prayed to Allah while he founded the city :

رَبِّ اجْعَلْ هٰذَا بَلَدًا اٰمِنًا وَّارْزُقْ اَهْلَهٗ مِنَ الثَّمَرَاتِ (س البقرة ع ١٥)

'rabbij-al haza bal adan aaminanw war zuq ahlahoo minassamarate—' (S. Baqra—15)

'O' the Sustainer ! Make this place a city of peace and feed the inhabitants with fruits.

In the prayer of Huzrat Ibrahim alaihissalam, however, there are two points, one that the tract being desert, the prayer was upheld by Allah and fruits are abundantly visible and available in Mecca even today—secondly in the spiritual sense.

Holy Prophet (Sal'am) was born there and had relations with the prominent chiefs of Mecca.

(b) The word Ummi is also related to 'ummah' and it means the Prophet who has the larger Ummah. And it is further confirmed by a Sahih in which it is said :

إِنَّا أَكْثَرُ الْأَنْبِيَاءِ تَبَعًا

'ana aksarul ambia e tab-an—'

'In view of the largeness of the following (ummat) I am ahead of all the Apostles—'

(c) The word Ummi is in another way related to 'Um' (the mother) which points to that he was as pure and pious as newly born from the womb of his mother.

Ummul Momineen Huzrat Aisha (rad) had said the following Verses to explain all this and Holy Prophet (Sal'am) was much pleased to hear it :

وَمُبَرَّءٍ مِّنْ كُلِّ غُبَّرِ حَيْضَةٍ   وَفَسَادِ مُرْضِعَةٍ وَّدَاءٍ مُّعْضِلِ
وَإِذَا نَظَرْتَ إِلَىٰ أَسِرَّةِ وَجْهِهِ   بَرَقَتْ بُرُوقَ الْعَارِضِ الْمُتَهَلِّلِ

wa mubarra um min kulle ghabbar haizatinw
wa fasada murativ wada e mudhalin
waiz nazarta ila a sirrate wajhehee
barafat barooqul aridhil mutahal lil

(d) Ummi is also related to Umm-illitrate—He had not received any education by speech or literacy. It was a social phenomenon in Arabia those days and for this particular reason jews, especially, called the Arabian people Ummiun.

It is in 'Ale imran' as follows :

ذٰلِكَ بِأَنَّهُمْ قَالُوا لَيْسَ عَلَيْنَا فِي الْأُمِّيِّينَ سَبِيلٌ (س آل عمران)

'zalika bi-annahum qalu laisa alaina fil umme-ina sabeelun—'

Jews say that whatever behaviour they observe with those illiterate people it will not be of any use for them.

But this phenomenon went the other way and the former nickname became a mark of distinction later. As it is said in 'Surah Juma' ;

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا (س الجمعة ع۱)

'huwalladhi ba-asa fil umme-ina rasoolan—'

'Allah is He who appointed unique Messenger among the illiterate (nation)—'

The same word is used for men of book as well :

وَمِنْهُمْ أُمِّيُّونَ لَا يَعْلَمُونَ الْكِتَابَ .....

'wa min hum um meuna layalamoonal kitaba—'

'There are such illiterates among jews who do not know about the book.'

In another place Allah says :

وَمَا كُنْتَ تَتْلُوا مِنْ قَبْلِهِ مِنْ كِتٰبٍ وَّلَا تَخُطُّهُ بِيَمِيْنِكَ إِذًا لَّارْتَابَ الْمُبْطِلُوْنَ (عنكبوت ع۵)

'wama kunta tatlo min qablihee min kitabe wala tahuzzohu bayameenika izal lar tabul mubtiloon—'

(S. Ankaboot 5)

O' Messenger, before (revelation) of Quran you did never read any book and neither you had drawn a single line by your right hand—In that case rejectors could have any suspicion.

It follows that 'Nabi-al-ummi' was in itself a great miracle.

The word 'nabi' in Arabic 'naba' which means great events —the highest set-up or arrangement. It follows 'nabi' is one who informs of the great events and of the advance knowledge directly from Allah. 'Nabi' is also derived from 'nabavat' meaning the topmost—and Nabi is one who is exalted to that status which is not achieved by mean of endeavours.

This being the background of the word Ummi. Holy Prophet (Sal'am) was called by this name Ummi and he was greatly pleased to hear it. It may minutely be noted that it is the common human desire to be acknowledged with their qualifications and status like 'allama' aalim, or anything that denotes his qualifications or status—But Holy Prophet (Sal'am) did neither had any objection on the word Ummi nor was ever displeased anyway. Contrary to it he was greatly amused and most distinguished scholars came to him in great submissiveness and solved their problems and interpretations from him. It was 'nabi-al-Ummi' who was illiterate, and no worldly teacher had taught him anything. Yet he was issuing instructions to borned scholars of worldly sciences and the latter were enhancing their knowledge and correcting themselves.

He is radiating like—allamni rabbi fa-ahsana tadeebi' and establishing the claim of 'Yu-allimohim ul Kitaba'—

e) The word Ummi signifies the short form of more than words—Alif for Adam—'Meem' for Masih (Jesus Christ) and 'Yea' to denote sign of 'the'—i.e. Holy Prophet (Sal'am) is the last of all the Prophets and from Adam (alai) to Masih (alai) they all had given a description about him. Hence, the Ummi alif, 'meem' and 'yea' mean the Prophet described by Adam (alai) and Masih (alai) i.e. that particular Prophet who was described by Adam and Masih (the first and the last before him.)

As it is mentioned in a verse of Persian in the same context :

Ummi wa goya ba zubane fasih
az alif adam Wa meem Masih
(Ref. Maghzane Asrar 'Nizami Ganjavi)

MERIT 11

إِنَّآ أَعْطَيْنٰكَ الْكَوْثَرَ (س الکوثر ع ۱)

inna aataina kal kauther
'We tipped the kauther'

The word 'kauther' means Katheer—abundant that is undiminishend

عَنْ اَبِیْ بِشْرٍ عَنْ سَعِیْدِ ابْنِ جُبَیْرٍ عَنِ ابْنِ عَبَّاسٍ رَضِیَ اللّٰهُ عَنْهُمَا الْكَوْثَرُ
الْخَیْرُ الْكَثِیْرُ الَّذِیْ اَعْطَاهُ اللّٰهُ اِیَّاهُ قَالَ اَبُوْ بِشْرٍ قُلْتُ لِسَعِیْدِ ابْنِ
جُبَیْرٍ اِنَّ اُنَاسًا یَزْعُمُوْنَ اَنَّهٗ نَهْرٌ فِی الْجَنَّةِ فَقَالَ السَّعِیْدُ النَّهْرُ
الَّذِیْ فِی الْجَنَّةِ مِنَ الْخَیْرِ الْكَثِیْرِ الَّذِیْ اَعْطَاهُ اللّٰهُ اِیَّاهُ۔

It is mentioded about Kather in Sahih Bukhari as follows :

'an abi bishrin an Saeedibne jubairin an ibne abbasin radhi allaho an humal kautherul khairul Katheerulladhi ata hulla ho iyya ho qala abu bishrin qulto li-saeedibne jubairin inna unasan yyuz umoona anna hu nahrun filjannate faqalas saeedun nah rulladhi filjannate minal khairil katheer alladhi a'ata hulla ho iyya ho—'

It is reported from Abu Bashar to Saeed Bin Jubair and from him to Ibne Abbas (radhi allaho anha) that Kauther means that abundant Khair (virtue) which Allah has granted to Holy Prophet (Sal'am)—Abu Bashar said that he told to Saeed Bin Jubair that the conception of Kauther in vague is that it is the name of a stream (or well) of the Paradise Saeed rejoinded that the stream of Paradise is also among 'khair e katheer' abundant virtue tnat Almighty Allah has granted to Holy Prophet (Sal'am).

There are many forms of 'Khaire katheer' and distinction of Holy Prophet (Sal'am) that Allah has specialized for him. For instance it is his distinction to have such an ummat (following) as pointed out:

مَنْ یُّطِعِ الرَّسُوْلَ فَقَدْ اَطَاعَ اللّٰهَ (س الانسآء ع ۹)

mayeuteirrasula faqad ata-allaha—

Whoever did obedience to Prophet (Sal'am) he did obedience to Allah—'

Yet in another place Allah says :

مَآ اَرْسَلْنَا مِنْ رَّسُوْلٍ اِلَّا لِیُطَاعَ بِاِذْنِ اللّٰهِ

m'a arsalna mir rasoolin illa liyuta-a bi-iz nillahe

The messenger that we sent more for the reason obedience to him be done as per our orders—

The man of Kauther is the same in whose favour Divine Proclamation is made—

Allah further says :

شَهِدَ اللّٰهُ اَنَّهٗ لَآ اِلٰهَ اِلَّا هُوَ

Shahid allaho annahu la ilaha illa huwa—'

Allah bears the witness that there is noneworthy of worship than Allah.

And then further :

وَاللّٰهُ يَشْهَدُ اِنَّكَ لَرَسُوْلُهٗ

'Walla ho yash hado innaka la rasoolahu—'

This is also the witness of Allah that Muhammad is definitely the Messenger of Allah—

(2) By Kauther is meant Islam which is a parennial source of virtues.

(3) By Kauther is meant abundant following--ever increasing ever growing. For instance take case of Indian Muslim. In 1881 their population was 3.75 crore in 1921 it rose to 6.75 crore. Then at the time of independence it was 10 crore. The majority population of Muslim due to Partition fell to Pakistan. None again it has exceeded I2 crore in 1977 (approximately).

(4) By Kauther is meant the Holy Quran the Book of right approach to Allah and His praise and glorification. It is really the Book of Abundant Knowldege appertaining to the entire universe. It is by all mean a live-miracle—immortal and everlasting. While the miracle of the staff of Moses (alài) is gone with him, the miracle of Holy Quran is still alive and with all such people who believe in it and have regards for it.

(5) By Kauther is meant the unique merits of Holy Quran which contains all the merits of the past—the merits of the Prophet (alai) from Adam to Jesus Christ (alai)—the one that are reflected in Holy Prophet (Sal'am).

(6) By Kauther is meant 'Syed Katheer-ul-Khair'—whom Allah has addressed as 'Yaseen'.

There are the distinction merits of Holy Prophet (Sal'am) that are granted to him by Almighty Allah. And it is undoubtedly true that on the Day of Judgment all the believers will be quenching their thurst by a glass of Kauther water—

alla hum maj-alna min hum

MERIT 12

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِيْنًا ۙ لِّيَغْفِرَ لَكَ اللّٰهُ مَا تَقَدَّمَ مِنْ ذَنْۢبِكَ وَمَا
تَاَخَّرَ وَيُتِمَّ نِعْمَتَهٗ عَلَيْكَ وَيَهْدِيَكَ صِرَاطًا مُّسْتَقِيْمًا ۙ وَّيَنْصُرَكَ
اللّٰهُ نَصْرًا عَزِيْزًا ۝ (س الفتح ع١)

'Inna fatahna laka fat ham mubeenal li yaghfira lakallaho ma taqaddama min Zaın bika wama ta-akhkhara wa butimma nemata hu alaika wa yeh di yaka siratam mustaque manw wa yun sura kalla ho nasran azeezan —(Surah Fateh 1)

In the above Ayat the information of Fateh Mubeen is given and its repercussions are also described—the entire boons of allah—the straight path of instruction and truimph on all stages—

(a) It is view of some scholars that by pre and past era forgiveness is meant the remission of the era of pre-Apostleship. Because in past Apostleship era there was nothing in which Holy Prophet (Sal'am) was involved.

(b) By 'Zamb' in the above Ayat Zamhashri and Baizavi mean minor foibles. Imam Subki argues that even minor foibles are not known, hence, it does not seem to be the satisfactory interpretation of the term used.

(c) So far the meaning of the word is concerned Subki himself agrees to the same. But comments that Ayat does not point to any foible—it simply clarifies that in case there would have been any such thing Allah would have forgiven. It follows that the sense is suggested to be negative.

(d) Qazi Ayuz (rah) has also used the word in that sense.

(e) Ata Khurasani as quoted in commentary of Khazin says that by Zamb is meant the foible of Adam and Eve. And foible to come are those of Ummah.

There is yet another view that the words Fatehum mubeenun are used on eve of Hadeebia pact. In Bukhari, Tirmizi and Muslim, there is a Tradition reported from Anas (rad) that inna 'fathana laka' was revealed when peace pact of Hadeebia was signed. Muslims were deprived of performing rounds of Kaaba

'And whoever will do disbelief even in this state he will be the real transgressor.

It is the promise and it is with those who are spokesman of teachings of Apostleship and were men of righteous actions.

There are the following six prophecies in it :

First—'Khilafat al-ardh'

a) The word of 'Khilafat' is worth consideration that Allah has assumed it upon Himself to appoint His Representative.

When there was question of Representativeship for Adam, then it was said :

اِنِّیْ جَاعِلٌ فِی الْاَرْضِ خَلِیْفَةً ؕ (پ۱ البقرۃ ع۴)

'inni ja-ilun fil ardhe khaleefatan—'

I am likely to appoint Representative on Earth.

When question of the Representative-ship of Daud (alai) arose—then the same was said :

یٰدَاوٗدُ اِنَّا جَعَلْنٰكَ خَلِیْفَةً فِی الْاَرْضِ۔

'ya-dauwudo inna ja-alnaka khaleefatan fil ardhe—'

O' Daud ! We-have made thee Representative on Earth.

When promise to the following of Muhammad (Sal'am) was made then it was said :

لَیَسْتَخْلِفَنَّهُمْ۔ ارْتَضٰی لَهُمْ۔ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ

la-yas takh lefannahum

(Allah would make them representatives)

It points out that in Holy Quran the term from representatives of the Prophet (Sal'am) in used 'Khalifa'.

Secondly, that their appointment is on behest of Allah.

b) The Ayat was revealed in 5-Hijra—Hence it denotes hat the promise includes those persons who had embraced slam before that date And that is why 'aamano and amilo' are sed which are in the past tense. It is a reckoner in the sense hat in case anyone proclaims as 'Khalifa' will not be recognized.

c) The word 'al-ardh' conveys popular as well as specific ense.

In Holy Quran it is said:

لَهٗ مَا فِی السَّمٰوٰتِ وَمَا فِی الْاَرْضِ۔

'lahu ma fissamawate wama fil ardhe—'

Al-ardh means the entire world.

In the episode of Yusuf (alai) for instance it is said:

وَكَذٰلِكَ مَكَّنَّا لِیُوْسُفَ فِی الْاَرْضِ (پ یوسف ع۱۲)

wa kazalika makkanna le-yusufa fil-ardhe.

In it 'fil-aradh' means Egypt.

In another place it is said :

یٰقَوْمِ ادْخُلُوا الْاَرْضَ الْمُقَدَّسَةَ الَّتِیْ كَتَبَ اللّٰهُ لَكُمْ۔

'Ya-qaumid Khulul ardhal muqaddasa tallati Katab allaho lakum—'

Here, the word 'al-ardh' is used for the promised land-bout which He has further said:

وَلَقَدْ كَتَبْنَا فِی الزَّبُوْرِ مِنْ بَعْدِ الذِّكْرِ اَنَّ الْاَرْضَ یَرِثُهَا
عِبَادِیَ الصّٰلِحُوْنَ ۝ كَمَا اسْتَخْلَفَ

'wa laqad Katabna fizzabure mim baadiz zikre annal-ardha yarethuha ibadeyas-Salehoona—'

In this promised land (al-ardh) is now included the land of alestine which was formally assigned to Israelites who were mong the Progeny of Ibrahim (alai) and the same would be assigned to the Muslims the followers of Prophet Muhammad (Sal'am).

Secondly, the Ayat points out to the grandeur of Islam-that it is a promise on part of Allah. To clarify that it is not for followers of other religions except Islams (lakum deenakum

لَكُمْ دِيْنُكُمْ وَلِيَ دِيْنِ ۝ وَرَضِيْتُ لَكُمُ الْاِسْلَامَ دِيْنًا،

waleyadeen, is followed by allazirtadha lahum—Beside this in Holy Quran itself it stands fully clarified by completion of the Ayat in the words—'wa radheeto lakumul islama deenan—'

Then there is an Ayat about Islam :

اِنَّ الدِّيْنَ عِنْدَ اللّٰهِ الْاِسْلَامُ تف (س آل عمران ع ١)

innalddina indallahil islama

All this does confirm of course that the path of the 'Khulafa' (caliphs) is the choice path of Allah –

THIRD :

وَلَيُبَدِّلَنَّهُمْ مِّنْ بَعْدِ خَوْفِهِمْ اَمْنًا ۚ

'wala yubadde lanna hum mim baade khaufehim am nan—'

In this Ayat there is glad tiding of peace, comfort and well being. In this context Holy Prophet (Sal'am)'s prediction to the effect that an aged woman would travel from Sanaa to Hijaz to perform Haj without catering any fear, except fear of Allah, had come true literally within lifetime of Syedna Adi Bin Hatim (rad) whom he had told of it. And it was the era of caliphet.

These two ends peace and confidence in state are not met in era of any of the Great conquerers like Iluxander and Makh-mia and Taimur of Tartar. Their administration was not trust-thy and there was no real peace in their empire.

FOURTH :

yabudu nani

The words of the Holy Quran are a seal on the recognition the 'subservience' of the servant on part of Allah which has en special to the Apostles (alai)—But here in this case caliphs ve also been privileged to get their recognition.

FIFTH :

'la yushri kuna bee'

It is the highest perfection of the quality of unity of Allah ch qualifies the positive and negative aspects of the same

قُلْ هُوَ اللّٰهُ اَحَدٌ ۝ اَللّٰهُ الصَّمَدُ ۝
لَمْ يَلِدْ ۙ وَلَمْ يُوْلَدْ ۝ وَلَمْ يَكُنْ لَّهٗ كُفُوًا اَحَدٌ ۝ (س الاخلاص)

d that are expressed in 'qul huwallah uhadun-Allahus samado' sitive) and 'lam yulid walam yulad walam ya ku(n)llaha —'

Sixthly, the word 'Shayen' signifies open and secretly assig-ng of partner to Allah.

And Seventhly, it has also been warned that refutation of e blessedness of the caliphs or any suspicion in respect thereof e—the gladtiding or the prediction by Prophet (Sal'am) would eek the faith.

This Ayat if is recast a searching look it would further gest that in 'la-yastakh lefannahum irtadha lahum' etc the ural pronouns are used which are done in case of more than ree persons or things—As in Arabic for the number lesser en three' the 'tasnia' is used and not the plural. Hence the ference that the era of caliphet comprises of all the four cali-hs—or of the fiue caliphs—including Imam Hasan (alai) is quite ear and all of them are vivid picture of 'aamano wa-amilussua-hate--'

The Seventh Prophecy of Holy Quran in respect of the great mischief (fitna) :

وَاتَّقُوا فِتْنَةً لَّا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنكُمْ خَاصَّةً ۔

'wattaqo fitnatalla tusee-bannallazina zalamo min kum khas-satan—'

Save thyself from the mischief which won't be restricted to the oppressor only.

It is a bare fact that the mischief culminating in martyrdom of Uthman Zunnurain (rad)—the disputes of Jamal, Suffain-martyrdom of Hazrat Ali Murtiza (rad)—the incidents of Hayela and Karbala affected the entire community and not the particular sects or the parties to dispute. We should bear in mind that this prophecy of Holy Quran has preceded the prophecy of the golden era of caliphet. And ordinarily it cannot be imagined that this would follow by such a degeneration.

The news of this mischief is also contained in Sahih Bukhari—an Abi Huraira (rad) :

سَتَكُونُ الْفِتَنُ الْقَاعِدُ فِيهَا خَيْرٌ مِّنَ الْقَائِمِ وَالْقَائِمُ خَيْرٌ مِّنَ الْمَاشِي وَالْمَاشِي خَيْرٌ مِّنَ السَّاعِي

Satakonul fitanul qaido feeha khairum minal qaime walqaimo khairum minal maashi wal maashi khairum minassa-ee

There will arise such disputes in which the person who just sits in will be better from the one who stands for—and the person just standing would be better from the person who moves about—and the person who moves about will be better than who actually makes endeavours.

PROPHECY ABOUT THE MISCHIEF MONGERS OF MECCA

It is said in Holy Quran :

فَاصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ ○
إِنَّا كَفَيْنَاكَ الْمُسْتَهْزِئِينَ ○

'fasda bima to-maro wa-aaridh ānil mushrikeena-inna kafaina kal mustahze-ina—'

Go on announcing clearly what thou hath been ordained —change thy attitude from these assignors of partner to Allah. We would protect thee from the mischief mongers.

It may be reminded that in Vol. I of the book we have ready mentioned the secret committee which was organized to eate mischief and disturb the preaching activities of Prophet Sal'am). Bearing in mind all that, come to the text of the Ayat nd note that Allah ordains His Prophet (Sal'am) to continue his ission and be not distracted by the mischief mongers as Allah would Himself deal with them.

The names and the fate of such mischief mongers are entioned as hereunder :

1. UBBI BIN KHALAF—committed atrocity on Hazrat Bilal (rad). He was killed at hand of Hazrat Bilal (rad).
2. AAS BIN VAAEL—while riding over an ass got a olt near a cave and fell into it. A poisonous scorpion stung him nd he died of septic wound.
3. NASAR BIN HARITH—one of the active and leading ember of the mischief monger was killed at hand of Muslims.
4. ATEEB—was the grandson of Aswad Bin Muttalib.
5. HARITH BIN ZUFAA—cousin of Ateeb.
6. TAEEMA BIN ADI—He was very harsh in speech.

7. ASWAD BIN MUTTALIB He copied and rehearsed motions of Prophet (Sal'am)—once he rose from under the tree after a sound sleep and complained pricking of thorns in his eyes.

8. AAS BIN MUNBA—While riding over an ass—got a thorn pierced on way to Taif—died of the same septic wound.

9. MUNBA BIN HAJAJ—Died after becoming blind.

10. ABU QAIS BIN NAAKA—Torture to Prophet (Sal'am) was his special assignment and he took pleasure in it.

11. UMAYYA BIN KHALAF—He was an ill-famed rude in speech.

12. ABU JEHL—He was chief of the mischief mongers.

13. AQBA BIN ABI MU-EET—He is the person who had fixed a tie in Prophet (Sal'am)'s neck while he was in state of prostration.

14. HARITH BIN QAIS SEHMI—He vommitted stool and died after protracted illness.

15. VALEED BIN MUGHIRA—A spear of khizaa-ee rider killed him by cutting off the vein.

16. ABU LEHB—Died of plague and none touched his body by his hand. His dead body was piled up by the stones which were thrown upon it by his friends and relatives.

17. ASWAD BIN YAGHOS—His face skin was burnt by the poisonous wind. His family members did not recognize him. He died out of his house in great distress. His tongue had come out large from his mouth.

18. ZUBAIR BIN ABI UMAYYA—Died of epidemic.

19. MALIK BIN AITLALA--Blood vomition caused his death.

20. RAKANA BIN ABD YAZEED—Died in frustration and utter disgustion.

Enemy chiefs of Quraish to become friendly—Prophecy of the Holy Quran.

عَسَى اللّٰهُ أَنْ يَّجْعَلَ بَيْنَكُمْ وَبَيْنَ الَّذِيْنَ عَادَيْتُمْ مِّنْهُمْ مَّوَدَّةً (الممتحنة)

'asallaho anyyaj-ala bainakum wa bainallazina aadaitum min hum mwaddatan—'

(Surah Mumtehna—2)

'Allah would grow friendship between thyself and thy enemies very shortly—'

There are certain instances to quote of such persons who turned friendly as per above Prophecy of Holy Quran.

(1) ABDULLAH BIN ABU UMAYYA BIN MUGHIRA He was cousin of Prophet (Sal'am)—but a very hard core enemy. He had said : 'Let Prophet Muhammad (Sal'am) climb by ladder into the Heaven and come back with four angels as testifier of his Apostleship—I won't accept Islam—" He one day comes very silently and embraces Islam. Naturally, such a person should have seen more than what he had said earlier.

(2) THAMAMA BIN ATHAL—He was ruler of Najd and hated everything that belonged to Prophet (Sal'am). He passed three days as prisoner in Madina. And when freed embraced Islam. He had become addicted to Prophet (Sal'am).

(3) UMRO BIN AL-AAS—He was one avowed enemy of Islam and was sent as an emissary by Quresh in the court of Najjashi to negotiate extradition of 'migrants'. Few years later he embraced Islam and became a Preacher. He contributes to the conversion of Oman to Islam and gives this glad tiding to Prophet (Sal'am). He is the first conqueror of Egypt also.

(4) ABU SUFIAN SAKHAR BIN HARAB—He has been an avowed enemy of Islam and had led attack on Muslims in 'Uhad' Suwaiq and Ahzab etc. He has been an active Muslim and has played role in victories over Syria.

(5) ABU SUFIAN BIN HARITH—He was a cousin of Prophet (Sal'am) and a great poet. He versified contemptuous poetry against Islam. But he silently converts to Islam and is granted the title of Abu Sufian Syed Feetan amlul jannata.

(6) SUHAIL BIN UMRO—He was commissioner of disbelievers to conclude treaty of Hudaibia. After conversion to Islam his sermon in Mecca, after passing away of Prophet (Sal'am) raised the morals of the people. He is among martyrs.

(7) AKRAMA BIN ABU JEHL—Son of Abu Jehl who was mere enthusiastic in opposing Prophet (Sal'am) than his father Abu Jehl. When he was converted to Islam he became an over-zealous Muslim. He has been lieutinant to Khalid Bin Waleed and has contributed greatly to all of his victories. He was considered deterrant to 2000 disbelievers while in action in the battle-field.

(8) HAKEEM BIN HAZAAM QURSHI ASDAMI—Upto the age of 60 years he remained a disbeliever. He was a warrior of disbelievers in Badr. Later he embraced Islam and upto the age of 90 years served Islamic Mission. On eve of Haj he sacrificed one hundred camels one thousand goats and liberated one hundred slaves.

(9) ABD YALEEL THAQFI—He was chief of the mischief monger crash unit of Taif to persecute and harass Prophet (Sal'am) and had fixed duties for the purpose when the latter had gone there first to preach. Few years later, he himself came in to Prophet (Sal'am) alongwith five other chiefs and converted to Islam. He returned to Taif as Preacher and the entire clan was converted to Islam then and there.

(10) BUREEDA BIN AL-HASAB ASLAMI—He is the person who set out to win a prize of the Quresh to kill Prophet (Sal'am) or capture him alive alongwith 70 riders. But when he looked face to face to Prophet (Sal'am) he was so changed instantaneously that he put his turban on the point of pierce and became flag-bearer and leads the party of Muslims.

PROPHECY IN RESPECT OF RIGHT TO ENTRY INTO KAABA

وَمَنْ اَظْلَمُ مِمَّنْ مَّنَعَ مَسٰجِدَ اللّٰهِ اَنْ يُّذْكَرَ فِيْهَا اسْمُهٗ وَسَعٰى
فِيْ خَرَابِهَا ۭ اُولٰٓئِكَ مَا كَانَ لَهُمْ اَنْ يَّدْخُلُوْهَآ اِلَّا خَآئِفِيْنَ ۝ البقرہ ع

wa man azlamo mimmam mana-a masajidallahe anyyazkara feehas mohu wasa-a fee kharabeha ulaika ma kana la hum anyyad khuloha illa khaifeena.

'Those who stop people from memorization of Allah in mosques and attempt to desert them. Who will be the greatest tyrant then they are. They are not entitled to enter into mosques but in fear.'

It may be reminded that Hazrat Abu Bakr Siddique (rad) had made Prohibitory Announcement in respect of entry into Kaaba and had banned entry of non-Muslims in 9-Hijra. And the same order is still enforced. If any non-Muslim enters Kaaba in Islamic guise he fears of his life every moment.

PROPHECIES ABOUT DISBELIEVERS OF ARABIA

FIRST PROPHECY—According to it the disbelievers will not be able to harass Muslims :

وَاعْلَمُوْٓا اَنَّكُمْ غَيْرُ مُعْجِزِي اللّٰهِ ۙ وَاَنَّ اللّٰهَ مُخْزِي الْكٰفِرِيْنَ ۝ توبہ ع

'wa-lamo annakum ghairo mojizillahe wa-annallaha mukhzil kaafireena—' (S. Tobah)

'Remember that you cannot defeat Allah. Allah would defame disbelievers.—'

This Ayat was revealed when all the disbelievers were served 4 months notice to show cause for breach of treaty. It was worth consideration that ultimatum on part of Muslims to so many parties at a time was not an ordinary thing. Allah had pointed out two things as Prophecy :

(i) Disbelievers won't be able to defeat Muslims.

(ii) Disbelievers would suffer such insults that they had not known in the past. Their military superiority would ruin and they will succumb to Muslims.

The history of Banu Asad, Banu Ghassan and Banu Atfan and their clashes with Muslims are an evidence of the Prophecy come true.

SECOND PROPHECY—According to this Prophecy the disbelievers will be overawed by Muslims and will not be able to commit aggression against Muṣlims :

سَنُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ بِمَا أَشْرَكُوا بِاللّٰهِ مَا لَمْ يُنَزِّلْ بِهٖ سُلْطٰنًا

sanulqi fee qulubillazina kafarurroba bima ashrako billahe malam yunazzil behi sultanan

'We would overawe the hearts of disbelievers. Because they have been assigning partner to Allah. And assigning partner to Allah doth not carry any evidence in support of it—'

It is a well known fact that during the lifetime of Prophet (Sal'am) there have been clashes between Muslims and Quresh tribals or partners of them. They were all defeated. Above tribals clashed with Muslims once or twice and crashed in defeat. In this way within seven years there was complete peace throughout Arabia and Muslims had emerged as a force to stabilize that peace.

The Arab tribals who were so accustomed to war and revenge had practically surrendered to Muslims and had terminated all such treaties with other tribals who ran conflict with them. And all this was not any act of man but of Allah as per prophecy.

THE PROPHECIES AGAINST INHABITANTS OF MECCA

According to these Prophecies it was said that a) their spendings shall prove frustrating for them b) and they shall be overwhelmed :

إِنَّ الَّذِينَ كَفَرُوا يُنْفِقُونَ أَمْوَالَهُمْ لِيَصُدُّوا عَنْ سَبِيلِ اللّٰهِ فَسَيُنْفِقُونَهَا ثُمَّ تَكُونُ عَلَيْهِمْ حَسْرَةً ثُمَّ يُغْلَبُونَ ۝

'innallazina kafaru yunfiquna amwalahum le-yasuddu an sabeelillahe fasayun fiqonaha thumma takono alaihim hasaratan thumma yaghlabona—'

'Disbelievers are spending their wealth in order to stop people from Path of Allah. Of course they would go on spending likewise for sometime. Then these expences would frustrate them. Then they will be overwhelmed.

Disbelievers have been spending a lot to crush and defeat Islam at the very outset of it. It can be surmized from the expences of Uhad incurred by them. According to an estimate a fund of 50000 Mithkal gold and one thousand camel was raised. The host was feasted at the expence of chiefs—turn by turn. But all this went futile.

PROPHECY ABOUT ABU LEHB

تَبَّتْ يَدَآ أَبِي لَهَبٍ وَّتَبَّ ۝ مَآ أَغْنٰى عَنْهُ مَالُهٗ وَمَا كَسَبَ ۝ سَيَصْلٰى نَارًا ذَاتَ لَهَبٍ ۝

tabbat yada abi-lahabinw wa tabba ma-aghna anho malohu wama kasab-sayasla naran zaata lehabin.

'Both of the hands of Abu Lehb will perish. And he is perished. His wealth or children did not prove of any use. He will become fuel of the inflaming fire very shortly.'

Abu Lehb was son of Abdul Muttalib (grand father of Prophet Sal'am). He had come to hear first sermon of Prophet

(Sal'am) on Mount Safaa. When he heard that he is professing life after death and action the sole basis of future consequences. At this he had raised his both hands and pointing contemptuously against Prophet (Sal'am) had said :

تَبًّا لَكَ سَائِرَ الْيَوْمِ أَلِهٰذَا دَعَوْتَنَا (صحيحين عن ابن عباس)

tabba laka sairal yome aalehaza dawatana.

(Sahihain-an Ibne Abbas)

"Be thou deserted for whole the day long. Thou hast called us to hear all these things—"

Since Prophet (Sal'am) had nothing to say of his own into the matter he contented to be silent. And Allah on His pleasure announced the above by way of Revelation. This prophecy consisted on the following three points :

a) All the devices of Abu Lehb against Prophet (Sal'am) and Islam would crash

b) His children and his wealth won't contribute anything or prove beneficial for it

c) He will be fuel to the 'inflamming fire'.

Abu Lehb had four sons. Two had died young in his lifetime. Two sons and a daughter embraced Islam and frustrated all his expectations. Abu Lehb died of Plague. Since Arabs were very frightened of the disease they did not lift the body but threw mud and stones upon the dead body and made it a grave for him.

PROPHECY REGARDING IGNOBLE DEATH FOR WIFE OF LEHB

وَامْرَاَتُهٗ ؕ حَمَّالَةَ الْحَطَبِ ۚ فِيْ جِيْدِهَا حَبْلٌ مِّنْ مَّسَدٍ ؏ (لهب)

'wamratohu hamma latalhatabe fee jee deha hablum mim-masad(in)—'

'His wife who is fuel lifter would be killed. Her neck will be tied-up with the rope—'

This woman was staunch anti-Prophet (Sal'am). She herself went to the forest and picked-up thorns throughout day. Then during night scattered them in the way of Prophet (Sal'am).

In commentary of the Ayat by 'khazin' the episode of her death is narrated and it's detail is the same as was predicted in the Holy Quran. She was carrying overhead a bundle of fuel-wood. She got tired in the way and put her bundle on a stone and sat down for rest. When she intended to go onward the rope by which the bundle was tied, made a tie around her neck and the bundle swindled on back. It's weight proved crux for her and she died.

PROPHECIES ABOUT HYPOCRITES

وَمَا لَهُمْ فِي الْاَرْضِ مِنْ وَّلِيٍّ وَّلَا نَصِيْرٍ

'wama lahum fil ardhe minw waleeyenw wala naseerin—'

'There will be none to arrange for their work or help them—'

Before Islam Arab tribals derived benefit from Persian or Romam empires out of their conflict.

But when there was a Prophecy about them in the Holy Quran about purge from Madina at that time it was also said that any of the states won't help them either. Rahib Faliq, after suffering defeat in Uhad had sought Roman help against Muslims but did not get. Even the Bishops declined any assistance. Jabla Bin Aihem Ghussani transgressed to Christianity and passed a lot of time in the Court of Hercules to harness any assistance against Muslims but could not succeed. And Prophecy came true in all such cases and no assistance was made available to Hyprocrites against Muslims from any quarter of disbelievers or anti-Muslims.

PROPHECY ABOUT DOUBLE LOSSES TO HYPOCRITES

سَنُعَذِّبُهُمْ مَّرَّتَيْنِ ثُمَّ يُرَدُّوْنَ اِلٰى عَذَابٍ عَظِيْمٍ ۚ (س المآئدہ ع ۱۳)

'sano azzibohum marrataine thumma yuraddona ila azabin azeemin—' (S. Maida—13)

'We would put them in tribulation one after another. And hereafter they would be recalled towards the major tribulation.'

This Ayat is in respect of such hypocrites who had stayed away from participation in Holy war (crusade) for no reason. Their first tribulation was their excuses which they made for refraining from participation in the crusade and had to speak manifold lies which downgraded them in the community. This was moral tribulation which they suffered. Secondly, they were deprived from such wealth or children that had held them back from war.

The two tribulations they suffered in their life and the third is 'azabun aleem' is concerned with the Hereafter.

PROPHECY THAT HYPOCRITES WILL SUFFER LOSSES

اُولٰٓئِكَ حِزْبُ الشَّيْطٰنِ ۗ اَلَآ اِنَّ حِزْبَ الشَّيْطٰنِ هُمُ الْخٰسِرُوْنَ ۝ (مجادلة)

'ulaika hizbush-shaitane ala inna hizbash-shaitane humul khasiroona—' (Surah Mujadla)

'They belong to the host of Satan—And the host of Satan will be the loser—'

It is clear that the above prophecy in respect of such persons who were in league with Jews—As it is pointed out league with enemies of Allah is a Satanic action.

After Ahrab war hypocrites had lost their entire prestige and were fully exposed—This Prophecy came true at that stage of hypocrites exposure.

Prophecy about those hypocrites that had infiltrated into Muslims :

a) Allah pointed out as to who are 'hypocrites and where do they live.

وَمِنْ اَهْلِ الْمَدِيْنَةِ ۛ مَرَدُوْا عَلَى النِّفَاقِ ۫ (س التوبة ع ۱۳)

wa min ahlil madinate marado alannifaqe (S. Tobah-13)

'There are such people also among the inhabitants of Madina who are bent upo hypocricy—'

The significance of this exposure was future safeguard of other companions so that they could not be suspected at any stage. Hence it was important to point out that these hypocrites are native of Madina.

After the above Ayat it was said :

فَلَيَعْلَمَنَّ اللّٰهُ الَّذِيْنَ صَدَقُوْا وَلَيَعْلَمَنَّ الْكٰذِبِيْنَ ۝ (س عنكبوت ع ۱)

fala-yalaman-nalla hullazina sadaqo walaya lamannal kazibina— (S. An Kabut-1)

Allah would sort out truthfuls and liers—

The same point is further magnified in another place :

لَئِنْ لَّمْ يَنْتَهِ الْمُنٰفِقُوْنَ وَالَّذِيْنَ فِيْ قُلُوْبِهِمْ مَّرَضٌ وَّالْمُرْجِفُوْنَ
فِي الْمَدِيْنَةِ لَنُغْرِيَنَّكَ بِهِمْ ثُمَّ لَا يُجَاوِرُوْنَكَ فِيْهَآ اِلَّا قَلِيْلًا ۝
مَّلْعُوْنِيْنَ ۚ اَيْنَمَا ثُقِفُوْٓا اُخِذُوْا وَقُتِّلُوْا تَقْتِيْلًا ۝ (س الاحزاب ع ۸)

'la-illam yantahil munafiqoona wallazina fee qulubehim maradhun wal murjifona filmadinate lanughreyennaka bihim thumma la yuja wiru-naka feeha illa qaleelam mal-ooneena ainama thuqefu ukhezo wa quttelo taqteelan—' (Al-ahzab-8)

In case the hypocrites, patients of heart and rumour mongers will not refrain forth within Madina we would raise Prophet (Sal'am) against them—And then they won't be able to stay near him in Madina for more then a shorter period—And whatever period they would pass more they would be damned—

And then wheresoever they would flee will be caught and slain very roughly—'

This Prophecy has pronounced the fate of hypocrites. The episode of Ahzab belonged to 5 Hijra. At that time more then 300 Hypocrites were alive—And within the lifetime of Prophet (Sal'am) Madina was purged of Hypocrites—Afterwards in 9th Hijra when Prophet (Sal'am) sermonized the Hadith of Tameemdari from the pulpit—Madina was proclaimed as 'Tayyaba' (Purified).

Second Ayat of the Prophecy contains the following :

(۱) لَنُغْرِيَنَّكَ بِهِمْ -

lanughre yennaka bi-him

(i.e. Prophet of Allah would take action against them)

(۲) ثُمَّ لَا يُجَاوِرُوْنَكَ فِيْهَآ اِلَّا قَلِيْلًا ۝ ۚ

thumma layujawironaka feeha illa qaleelan—

(i.e. They would get an opportunlty of very short time to live with Prophet-(Sal'am)

(۳) مَلْعُوْنِيْنَ ۚ

mal-ooneena

(i.e. They Shall be dammed and condemed from all around)

(۴) اَيْنَمَا ثُقِفُوْٓا اُخِذُوْا - (۵)

ainama thuqefo ukhezo

(i.e. Fleeing Madina wheresoever they would go shall be caught.

وَقُتِّلُوْا تَقْتِيْلًا ۝

wa quttilo taqteelan—

(i.e. Shall be slain very roughly)

Students of History of Islam know it all right that hypocrites were exterminated exactly in the same manner as pointed in the Prophecy already explained afore.

PROPHECY ABOUT THE OPPONENTS OF CRUSADE

THE FIRST PROPHECY

فَرِحَ الْمُخَلَّفُوْنَ بِمَقْعَدِهِمْ خِلٰفَ رَسُوْلِ اللّٰهِ وَكَرِهُوْٓا اَنْ يُّجَاهِدُوْا
بِاَمْوَالِهِمْ وَاَنْفُسِهِمْ فِيْ سَبِيْلِ اللّٰهِ وَقَالُوْا لَا تَنْفِرُوْا فِي الْحَرِّ ۭ قُلْ نَارُ
جَهَنَّمَ اَشَدُّ حَرًّا ۭ لَوْ كَانُوْا يَفْقَهُوْنَ ۝ فَلْيَضْحَكُوْا قَلِيْلًا
وَّلْيَبْكُوْا كَثِيْرًا ۚ جَزَاۗءًۢ بِمَا كَانُوْا يَكْسِبُوْنَ ۝ فَاِنْ رَّجَعَكَ
اللّٰهُ اِلٰى طَاۗىِٕفَةٍ مِّنْهُمْ فَاسْتَاْذَنُوْكَ لِلْخُرُوْجِ فَقُلْ لَّنْ تَخْرُجُوْا
مَعِيَ اَبَدًا وَّلَنْ تُقَاتِلُوْا مَعِيَ عَدُوًّا ۭ اِنَّكُمْ رَضِيْتُمْ بِالْقُعُوْدِ
اَوَّلَ مَرَّةٍ فَاقْعُدُوْا مَعَ الْخٰلِفِيْنَ ۝ (س التوبة ع ۱۰)

farahal mukhallafona bemaq-ade-him khilafa rasulillahe wa kareho anyyujahido be-amwale him wa-anfusehim fee sabeelillahe wa qaloo la tan firo fil-harre qulnaro jahannama ashaddo harranlaw-kano yafqahuna-fal yadh-hako qaleelanw walyabko katheeran jaza-am bima kanu yaksibona-fa-inraj akallaho ila taifatim min-hum fastazanoka lil khur-uje faqullan takhrujo ma-e-ya abadanw walan tuqatilo ma-e-ya aduwwan-innakum radheetum bil-qaude awwala marratin faq udu ma-al khalifeena (S. Tobah-10)

Those who stayed back are happy over avoiding company of the Prophet—They thought it improper to go in holy war with their lives and wealth—They instead told not to go for war during summer—O' Prophet of Allah ! tell them that the Fire of Hell is more searching then this if they could understand—They should smile a little and cry a lot—It is the compensation of

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ainama thuqefo ukhezo

(i.e. Fleeing Madina wheresoever they would go shall be caught.

وَقُتِّلُوْا تَقْتِيْلًا ○

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جَهَنَّمَ اَشَدُّ حَرًّا ۔ لَوْ كَانُوْا يَفْقَهُوْنَ ○ فَلْيَضْحَكُوْا قَلِيْلًا
وَّلْيَبْكُوْا كَثِيْرًا ۔ جَزَآءً ۢ بِمَا كَانُوْا يَكْسِبُوْنَ ○ فَاِنْ رَّجَعَكَ
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مَعِيَ اَبَدًا وَّلَنْ تُقَاتِلُوْا مَعِيَ عَدُوًّا ۔ اِنَّكُمْ رَضِيْتُمْ بِالْقُعُوْدِ
اَوَّلَ مَرَّةٍ فَاقْعُدُوْا مَعَ الْخٰلِفِيْنَ ○ (س التوبة ع ۱۰)

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Those who stayed back are happy over avoiding company of the Prophet—They thought it improper to go in holy war with their lives and wealth—They instead told not to go for war during summer—O' Prophet of Allah ! tell them that the Fire of Hell is more searching then this if they could understand—They should smile a little and cry a lot—It is the compensation of their action—And when Allah would bring thee back towards a section of those backliness and they would seek thy company (next) then tell them 'Ye won't accompany me ever-and won't go at war with any of the enemies—Ye were happy on sitting idle on first occasion—hence still remain with those who lag behind—'

In this Ayat such persons are mentioned who had refused to accompany Prophet (Sal'am) in the 'scorching sun'—And had sought permission to accompany him later. But such persons were not to be allowed to accompany Prophet (Sal'am).

Then, the same thing is repeated in 'Surah Al-fateh' also:

سَيَقُوْلُ الْمُخَلَّفُوْنَ اِذَا انْطَلَقْتُمْ اِلٰى مَغَانِمَ لِتَاْخُذُوْهَا ذَرُوْنَا
نَتَّبِعْكُمْ يُرِيْدُوْنَ اَنْ يُّبَدِّلُوْا كَلٰمَ اللّٰهِ قُلْ لَّنْ تَتَّبِعُوْنَ
كَذٰلِكُمْ قَالَ اللّٰهُ مِنْ قَبْلُ

'saya qoolul mukhalla fona izantalaqtum ila moghani ma la khuzo ha zarona-nattabeukum yureedona any-yubaddilo kalamallahe qullan tattabe-una kazali kum qalallaho min qablo.'

When Ye would go to store the booty then the fallen-out would seek thy company—They want to change the order of Allah—Tell them Ye cannot accompany us—This is what Allah hath said before.

Surah Al-fateh was revealed on eve of Hadeebia—and plentiful booty was made available since Khyber—Hence, they were those who had declined partcipation in Hadeebia and later had sought permission to accompany in Khyber—And such people could never have the privilege of accompanying Prophet (Sal'am).

THE SECOND PROPHECY

قُلْ لِّلْمُخَلَّفِيْنَ مِنَ الْاَعْرَابِ سَتُدْعَوْنَ اِلٰى قَوْمٍ اُولِىْ
بَاْسٍ شَدِيْدٍ تُقَاتِلُوْنَهُمْ اَوْ يُسْلِمُوْنَ فَاِنْ تُطِيْعُوْا يُؤْتِكُمُ
اللّٰهُ اَجْرًا حَسَنًا وَاِنْ تَتَوَلَّوْا كَمَا تَوَلَّيْتُمْ مِّنْ قَبْلُ يُعَذِّبْكُمْ
عَذَابًا اَلِيْمًا

'qul lilmukhalafina minalaarabe satud-auna ila qaumin ooli baa-sin shadeedin tuqatelu nahum au yuslemona fa-in tutee-o yutekumullaho ajran hasnan wa-in tata wallau kama tawllaitum min qablo yu-azzib kum azaban aleeman—'

'Those who are among fallen-outs tell them—Ye would be d up for a warring communitty in future—Ye would blood- with them or they would become obedient. If Ye did obedie- at that time Ye would get good reward—And if Ye turn rene at that time too as ye had done before—then ye would be jected to pathetic tribulation—'

This Ayat be pondered over along with the two Aayat and :

(1) Opponents were deprived from the company of Pro- (Sal'am)—

(2) 'opponents' were told of getting an opportunity to cipate in Holy war in the near future

(3) The nature of the enemy (warring community) has told of before hand.

(4) The result of this war has also been told of 'blood bath bjugation of the enemy.

(5) obedience to that would bring good reward, and
(6) disobedience would cause severe tribulation.

Having in view all this note that in the era of Abu Bakr que (rad) all those who had come to seek permession in crusade were such people who had remained deprived of the company of Prophet (Sal'am).

Then note that they were sent to fight an enemy like Roman empire who were outstanding warriors of their time and had regular Army which were trained and had superior Armoury. They had a particular Strategy of war. Then they had to defend themselves on their own soil while Muslims were to go in foreign land without any Special matching strategy—But as it was predicted by Allah—Roman Army was mussacred enmasse and the subjects embraced Islam later on in groups.

The above Ayat is clear indicator in respect of victories in Arabia and Syria.

This Ayat also tells that obedience to the orders of Siddique and Farooque (rad) is obedience to Allah—And any disobedience to it is to be followed by tribulation of Allah.

PROPHECY ABOUT EXPEDITION OF BADR

وَإِذْ يَعِدُكُمُ اللّٰهُ إِحْدَى الطَّآئِفَتَيْنِ أَنَّهَا لَكُمْ وَتَوَدُّوْنَ أَنَّ غَيْرَ ذَاتِ الشَّوْكَةِ تَكُوْنُ لَكُمْ وَيُرِيْدُ اللّٰهُ أَنْ يُّحِقَّ الْحَقَّ بِكَلِمٰتِهٖ وَيَقْطَعَ دَابِرَ الْكٰفِرِيْنَ ۝ (س الانفال ع ۱)

wa-iz ya-ido kumullaho ehdatt-ifataine annaha lakum watawaddona anna ghaira zatish shaukate takonola kum wa yoreedullaho anyyohiqqal haqqa be kalimatehi wayaqta-a daberal kafireena (Sura Anfal—l)

'Allah promised Ye that out of the two groups of the enemy ye would meet one—And ye desired for meeting un-equipped group—And Allah intended to prove the truth by His Decree and uproot the disbelievers—'

In Badr war such Muslims had participated who did not have good weapons—Hence they desired to meet such group of enemy which in not armed and equipped in full—But Allah

brought such enemy group that was armed and equipped to the full and had advanced 8 stages ahead to meet Muslims—Under this superiority complex they had declared war upon Madina. Their numerical strength was three-fold to Muslims—Still Muslims arose victorious and as per Prophecy of Holy Quran they were uprooted.

There is yet another Prophecy about victory in Badr in the following Ayat too :

سَيُهْزَمُ الْجَمْعُ وَيُوَلُّوْنَ الدُّبُرَ

sa yoh zamul jam-o wayu wallonaddubur—

'The group would be defeated and flee turning their back—'

It is mentioned in Sahih Bukhari as reported from Akrama to the effect that Umar Farooq (rad) had said : When disbelievers were defeated in Badr then it was understood that in the above Ayat their defeat in Badr was pointed out.

PROPHEY ABOUT EXPEDITION OF KHYBER

It is mentioned in Surah Fateh—3 :

لَقَدْ رَضِيَ اللّٰهُ عَنِ الْمُؤْمِنِيْنَ إِذْ يُبَايِعُوْنَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِيْ قُلُوْبِهِمْ فَأَنْزَلَ السَّكِيْنَةَ عَلَيْهِمْ وَأَثَابَهُمْ فَتْحًا قَرِيْبًا ۔ (الفتح ع ۱)

'laqad radhiallaho anil momineena iz yuba ye-unaka tehtash-shajarate fa-alima ma fee qulubehim fa-an zalassakinata alaihim wa-athabahum fat han qareeban—'

'Allah is pleased with all the believers while they were pledging to thee under the tree—Allah adjudged their hearts and descended perfect bliss and glory upon them (i.e.—the Sakinah). And victory in the near future was made their reward.

This Ayat was descended on eve of Hadeebia.

Muslim's had noted that the right of Umrah that everyone had enjoyed since last 4000 years was denied to Muslims—This shrine was so sacred that the avowed enemies were not stopped from entry into it and enjoyed immunity from arrest and being killed—And beside Muslims all the traditional norms were observed with other communities—This was already so much that in the meanwhile Abu Jindal (rad) appears with chained legs. He was taken prisoner on embracing Islam in Mecca and had managed to flee prison and joined Muslims. Disbelievers were insistant in extradition of Abu Jindal as pre condition for Treaty of Hadeebia—Muslims for higher consideration sacrificed an individual gain over the communal one and agreed to surrender Abu Jindal—not because they loved him less but because they wanted to take further hard-line in matter of crusade.

So within two weeks after concluding Treaty of Hadeebia—the same warriors were asked to go on war to Khyber—where Jews had their Super fortresses which were strong assenals and were eleven in number—Their arms were superior and strange for Arabs Still Muslims showed such valour that they conquered all these arsenals without and difficulty.

This expedition is particular to point out that it is the will power of Muslims which is counted and not any casual opportunity in matters of war and peace.

The opinion which disbelievers should have formed on concluding Treaty of Hadeebia by Muslims would have reversed by their victory in Khyber.

أَنْزَلَ السَّكِيْنَةَ عَلَيْهِمْ

The words 'anzalas—Sakinata alaihim' are worth reconsideration as it implies that even in future such hearts are not harassed and their piece of mind and joy is not disturbed.

THE EXPEDITION OF AHZAB

This was very large attack on Madina in which all of the enemies of Islam Jews—Qureshis, Najdis and Kananis had pooled their hosts and had made stern seige of the city.

This host was so strong that Muslims had become very serious into the matter. Every unit was called ahzab (the host), and a group of such hosts were constituents of the Jund. Beside their numeral strength their weapons were also superior and they had a well thought of plan of war.

But Allah told to Muslims :

أَمْ يَقُوْلُوْنَ نَحْنُ جَمِيْعٌ مُّنْتَصِرٌ سَيُهْزَمُ الْجَمْعُ وَيُوَلُّوْنَ الدُّبُرَ

am yaqolona nahno Jameeum muntasirun—sayohzamuliamo wa yuwallonad dubar—

The enemy are saying we all have been united and have led offence—hence we would emerge victorious. But Ye would see very shortly that all of them would be dispersed and turn their backs and flee.

Within 25 days of the revelation of this Ayat it happened actually like this. Some controversy arose among themselves and entire hosts fled the field overnight—After this none could dare to put seige around Madina or invade it.

TWO PREPHECIES ON JEWS AND HYPOCRITES

أَلَمْ تَرَ إِلَى الَّذِيْنَ نَافَقُوْا يَقُوْلُوْنَ لِإِخْوَانِهِمُ الَّذِيْنَ كَفَرُوْا مِنْ أَهْلِ
الْكِتٰبِ لَئِنْ أُخْرِجْتُمْ لَنَخْرُجَنَّ مَعَكُمْ وَلَا نُطِيْعُ فِيْكُمْ أَحَدًا أَبَدًا
وَّإِنْ قُوْتِلْتُمْ لَنَنْصُرَنَّكُمْ ۚ

alamtara ilallazina nafaqo yaqolona le-ikhwanehem ullazina kafaro min ahlil kitabe la-in ukhrijtum lana khrujjana ma-a kum wala nutee–o fee-kum ahadan abadanw wa in qutil tum lanan Surannakum—

'Did Ye observed the state of disbelievers who are saying their brothers the disbeliver Men of Book : If Ye are exiled we would accompany Ye--We won't hear anybody in respect of thee. And in case Ye went on war with them we would help Ye—'

THE PROPHECY ON THIS TREATY

وَاللّٰهُ يَشْهَدُ اِنَّهُمْ لَكٰذِبُوْنَ ۝ لَئِنْ اُخْرِجُوْا لَا يَخْرُجُوْنَ مَعَهُمْ
وَلَئِنْ قُوْتِلُوْا لَا يَنْصُرُوْنَهُمْ ؞

wallaho yashhado inna hum lakazibona la-in ukhrijo layakhrijona ma-a hum wala-in qotilo layan surona hum—

'Allah sayeth these men are liers. If the Jews are exiled then there hypocrites won't join them—And if the Jews are held in a war then these hypocrites will not help them—'

And it happened exactly as such that when Banu Nuzeer were exiled hypocrites did not accompany them—nor rendered any help—Holy Quran had pointed out that even in case hypocrites helped them even then they will flee and won't get further assistance from any quarter.

وَلَئِنْ نَّصَرُوْهُمْ لَيُوَلُّنَّ الْاَدْبَارَ ثُمَّ لَا يُنْصَرُوْنَ ۝

'wala in nusarohum layo wallanal adbara thumma layun sarona—'

Hypocrites had also extended help to Jews of Banu Kareezah--but it could help improve their situation and hypocrites were also doomed with the Jews.

It is here that Prophecy was fulfilled.

Disbelief of the Jews and embracing of Islam by such community that would never digress.

اُولٰٓئِكَ الَّذِيْنَ اٰتَيْنٰهُمُ الْكِتٰبَ وَالْحُكْمَ وَالنُّبُوَّةَ ۚ فَاِنْ
يَّكْفُرْ بِهَا هٰٓؤُلَآءِ فَقَدْ وَكَّلْنَا بِهَا قَوْمًا لَّيْسُوْا بِهَا بِكٰفِرِيْنَ ۝ (س الانعام ع)

ulaikal'azina aatainahumul kitaba walhukma wannab,

uwwata fainyyakfur beha haula-ey faqad wakkalna beha qaumallaiso beha be ka fireena.

(S. Inam—10)

'They are people of the community we had granted Book, Wisdom and Apostleship—If they refute Islam we have kept ready such community which would never refute or deviate into disbelief—'

This Surah is Meccan and was revealed at the very outset of Apostleship. Islam had not yet gone out of the city.

Just go through the situation of the surrounding Kingdoms which were larger than Hijaz in area and had manifold strength of men and material. They were a settled state each and had no discontent in their worldly matters. These rulers had converted to Islam without any pressure and temptation. They were like Najjashi, Shehr Bin Baraam of Sanaa, Munzar Bin Saadi of Behreim, Jeefar and Ayaz—the rulers of Oman—It included Zil Kalaa Hameera whom the subjects prostrated—Zeetaleem, Zee Zod, Zeemaraan and Zee Umro—the crowned and throned Kings.

It was only the Benevolence of Almighty Allah and as it was Prophecied in the Holy Quran in the afore mentioned Surah.

And all such had come ture within a period of 10-12 years from the date of revelation.

PROPHECY IN RESPECT OF FORSAKERS AND INCREASE IN THE STRENGTH OF MUSLIMS

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا مَنْ يَّرْتَدَّ مِنْكُمْ عَنْ دِيْنِهٖ فَسَوْفَ يَاْتِى اللّٰهُ بِقَوْمٍ
يُّحِبُّهُمْ وَيُحِبُّوْنَهٗٓ ۙ اَذِلَّةٍ عَلَى الْمُؤْمِنِيْنَ اَعِزَّةٍ عَلَى الْكٰفِرِيْنَ
يُجَاهِدُوْنَ فِىْ سَبِيْلِ اللّٰهِ وَلَا يَخَافُوْنَ لَوْمَةَ لَآئِمٍ (س المآئدة ع۸)

ya ayyohallazina aamano manyyartadda min kum an deenehi fa saufa yatillallaho beqaumin yuhibbohum wa yuhibbonahu azil latin alalmomineena a-izzatin alal kafereena yujahidona fee sabeelillahe wala yakhafona laumata la-imin— (Maida—Ayat-57)

O' Believers ! if anyone from amongst Ye would abandon religion then Allah would bring in such a community whom He will love—And who will be loving Allah—They shall be courteous for men of faith and strict for disbelievers -They would lead crusade in path of Allah and won't hesitate in condemnation of the condemned.

The alone Ayat points out consolingly that from among Muslims there will also be such persons who would abandon religion but it won't decrease number of Muslims and it would increase manifold.

This Prephecy is true for all times to come. After Holy Prophet (Sal'am) Musailma and his bondits arose as 'For Sakers' in such a way that they did not deny Apostleship of Holy Prophet (Sal'am) openly but claimed for similar status for Musailma. But in the same community Thamama Bin Asaal Alhanafi and his followers clashed with them without any consideration of blood relation and other similar ties.

Then Apostleship was claimed by Aswad Ausi and he was countered by Feroze and Zazu Yea who were Persians and crushed him completely. Taleeha and Sajaah had also claimed Apostleship—but were countered and crushed by the surrounding tribals and made them renew their faith.

History of Islam provides many more instances of the type that are cited in context of the prophecy coming true.

When Bani Umayya regime became tyrant and went out of bounds then Khurasanese were poised to wreck them. Then emerged Abbasis—But on their refusal to go in crusade Allah arose Andulsian Emperors in the West and Progency of Boya and Subuktugeen in the East to hoist Banner of Islam.

Muslims had themselves joined hand with Turk, in annihiliation of Baghdad—Allah later made to creep Islam into the folds of Turks and made them a force of Islam to be reckoned with in Europe.

Arya Samajist Movement had succeeded in converting certain 'Socalled Muslims' to their side in Mulkana—But Kunwar AbdulWahab Khan and others emerged by accepting Islam from the same community. Shamsul Am Mohd. Ameen and Khalid Lateef Gauba Barrister were the daring converts to Islam from Hindu community.

In Agra (India) Arya Samaji Preachers were converted to Islam. In England, the cousin of King George VI—Sir George Hamilton had announced his conversion to Islam to stun the world—It was followed by Lord Headley, Pikthal (Md. Pikthal), Shielder (Khalid Shielder) who were great scholars.

Now-a-days conversion to Islam is very speedy in many countries of Europe—America, Africa and Asia—Muslims would ever outnumber other communities in rate of conversion to Islam and vice versa as implied in the Prophecy.

وَاللّٰهُ مُتِمُّ نُوْرِهٖ وَلَوْ كَرِهَ الْكٰفِرُوْنَ ○

'wallaho mutimmo noorehi wa lau-karehal kafiroona-'

NINE PROPHECIES ABOUT JEWS

(1) Jews will not inflict any major loss to Muslims except torture and teasing—If there is any major conflict of war between Muslims and Jews, the latter would flee—

لَنْ يَّضُرُّوْكُمْ اِلَّآ اَذًى وَاِنْ يُّقَاتِلُوْكُمْ يُوَلُّوْكُمُ الْاَدْبَارَ ثُمَّ لَا يُنْصَرُوْنَ

lanyyazurrokum illa azan wa-inyyuqatilo kum yuwallo kumul-adbara thumma la-yunsarona—

Jews in Arabia have been always conspiring against Muslims and have been helping enemies of Islam secretly and openly. When there was a straight confrontation between Muslims and Jews, former emerged victorious over the latter inspite of the superiority of them in weapons and equipments. Scholars of History know much about the fate of the Jews of Banu Qaneeqa, Banu Nazeer—Banu Qareeza—Khyber—Khadaq Teema etc, In the above Ayat however there are three Prophecies :

a) They won't be able to harm Muslims except teasing and torture to individual Muslims.
b) In case of open confrontation they will be defeated.
c) After they are defeated, there will be none to support them.

(2) THE JEWS WON'T DESIRE DEATH

قُلْ يٰاَيُّهَا الَّذِيْنَ هَادُوْٓا اِنْ زَعَمْتُمْ اَنَّكُمْ اَوْلِيَآءُ لِلّٰهِ مِنْ دُوْنِ
النَّاسِ فَتَمَنَّوُا الْمَوْتَ اِنْ كُنْتُمْ صٰدِقِيْنَ ٥ وَلَا يَتَمَنَّوْنَهٗ
اَبَدًا ۢ بِمَا قَدَّمَتْ اَيْدِيْهِمْ ؕ

qul ya ayyohallazina haado in zaa-amtum annakum aulia-o lillahe min dooninnase fatamannul mauta in kuntum Saadiqina—wala yatamannau nahu abadam bima qaddamataideehim—

Jews had been claiming that they are 'sons of God' and exalted by Almighty—Viz-a-viz their claim Holy Quran challenged them to desire death to qualify it —Because as with saying goes in Arabic :

'almauto jasduyyao silulhabeeba ilal habeeb—'

'Death is that bridge which connects one loving friend to another—'

Desiring death in such case means returning to ones loving friend. But since their claim was a fraud it was challenged so nicely—And it pointed so nicely to the fact that Jews won't desire death even once in their respective life.

This Prophecy obliterates all claims of exaltedness and kinship to Allah as posed by them.

* * *

THE THIRD PROPHECY ABOUT THE JEWS

ضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ اَيْنَ مَا ثُقِفُوْٓا اِلَّا بِحَبْلٍ مِّنَ اللّٰهِ وَحَبْلٍ
مِّنَ النَّاسِ (س آل عمران ع ۱۱)

'zarebat alaihimuzzillato ainama thuqefo illa be hablim minallahe wa-hablim minannase—'

And they have been in degradation by Allah wheresoever they live—excepting that are the liability of Allah or of other people (for that).

This Ayat hence suggests the following :

a) Jews won't be able to remain as independent and sovereign people in future.
b) They will ever remain downgraded and under obligation of others—

بِحَبْلٍ مِّنَ اللّٰهِ

c) They would pay cess to Muslims (be hablim minallahi) under latter's domination, or
d) Would remain as cessed of other communities

بِحَبْلٍ مِّنَ النَّاسِ

(behablimmin-annase)

In category 'C' (behablim minallah) they have been cessed in Turkey, Persia, Moracco, Tunis etc ·While in category 'd'

بِحَبْلٍ مِّنَ النَّاسِ

'behablim-minannase' they have been cessed in Britain, US, France etc.

It was during the First world war of 1914-18—when the Jews desired the Allied Powers to grant a state for them and paid million of dollars to them. But when the war was over 'allies' suggested them to settle in Palestine and enjoy a Dominion Status there. But even this has not won recognition of the native people or of the neighbours—The future of State of Israel is still uncertain and they are under the protection of us virtually—Beside this Jews are always insisting for a negotiated settlement of the Palestinian issue—Why ? It is simply because they lack courage to plunge in any protracted conflict with Muslims themselves not sure of their Victory in such a situation.

MUTUAL HATRED AMONG SECTS OF JEWS WILL BE EVER-LASTING

وَاَلْقَيْنَا بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَآءَ اِلٰى يَوْمِ الْقِيٰمَةِ (پ المآئدہ ع ۷)

wa alqaina baina humul adawata wal-bughdaa ila yomal qayamate— (Maida—7)

We have developed enmity and mutual hatred among them to last till the Day of Judgement.

Jews are sharply divided among themselves into two sects—one believing into Greek Version of Torah and the other in the Semic Version of it (Sa-mria). Each of them regards the other as disbeliever.

This state is as per prophecy of Holy Quran and it is unending.

THREE PROPHECIES ABOUT CHRISTIANS

(1) Christian would enjoy worldly wealth and their judgement would be pronouenced in the Hereafter only :

قَالُوا اتَّخَذَ اللّٰهُ وَلَدًا سُبْحٰنَهٗ ؕ هُوَ الْغَنِيُّ ؕ لَهٗ مَا فِي السَّمٰوٰتِ وَمَا فِي
الْاَرْضِ ؕ اِنْ عِنْدَكُمْ مِّنْ سُلْطٰنٍ بِهٰذَا ؕ اَتَقُوْلُوْنَ عَلَى اللّٰهِ
مَا لَا تَعْلَمُوْنَ ۝ قُلْ اِنَّ الَّذِيْنَ يَفْتَرُوْنَ عَلَى اللّٰهِ الْكَذِبَ لَا
يُفْلِحُوْنَ ۝ مَتَاعٌ فِي الدُّنْيَا ثُمَّ اِلَيْنَا مَرْجِعُهُمْ ۔ (پ یونس ع ۶)

qalut takhazallaho waladan subhanahu huwal ghanniyo lahu ma fissamawate wama fil ardhe in indakum min sultanim behaza ataqolona alallahe maa-la taalamoona—qul innallazina yaftarona alallahil kaziba la yuflehoona—mata-un-fiddunia thumma ilaina marjeuhum— (S. Yunis—6)

'They said that Allah hath made a son Allah is clean of all this—And He is free of all such things—And whatever is there in Heavens and Earth is His Possession—Have Ye got any proof of it—or speak against Allah due to ignorance—Say ! Whosoever own lie against Allah they won't get deliverance—They have got a share in the world Thereafter, they have to return towards US.

This clearly points out to charistians who assert Jesus God the Son—(ibnullah) And worldly wealth as share has been told of for them.

But as it has been pointed out in the prophecy, all such worldly wealth is subject to 'la yuflehoon—' i.e. deprived of deliverance and 'redemption'.

It is quite clear that nobody would desire such wealth which deprives of redemption 'or deliverence in the Hereafter—No body would say :

يٰلَيْتَ لَنَا مِثْلَ مَآ اُوْتِيَ قَارُوْنُ ۙ

'ya laita lana mithla ma-a otee qaruno—'

'Whatever hath been granted to Karoon. May it come to us also—'

— — —

THE SECOND PROPHECY OF MUTUAL HATRED AMONG SECTS OF CHRISTIANS.

وَمِنَ الَّذِيْنَ قَالُوْٓا اِنَّا نَصٰرٰٓى اَخَذْنَا مِيْثَاقَهُمْ فَنَسُوْا حَظًّا مِّمَّا
ذُكِّرُوْا بِهٖ فَاَغْرَيْنَا بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَآءَ اِلٰى يَوْمِ الْقِيٰمَةِ (مائدہ)

'wa minallazina qaalu-a inna nasara akhazna meethaqahum fanaso hazzam mimma zukirro behi fa-aghraina bainahumul adawata walbaghda-a ila yaumal qayamate—' (S. Maida)

'Among them are such people who assert to be from Nazareth—We took pledge from them-Major part of it they have forgotten—We have provoked among them and hatred to last till the Day of Judgment—'

The christian sects of Roman Catholics, Protestants, unitarian, Presbetarian, Methodists and different churches of England, France, America etc. are inimical to each other and are irreconciliable—As pointed out in the Prophecy, this would last till the Day of Judgment.

THE THIRD PROPHECY

It is to the effect that Christian are nearer to the followers of Islam than Jews and assignors of partner to Allah.

وَلَتَجِدَنَّ اَقْرَبَهُمْ مَّوَدَّةً لِّلَّذِيْنَ اٰمَنُوا الَّذِيْنَ قَالُوْٓا اِنَّا نَصٰرٰى (المائدة)

wa latajidanna aqrabahum mawaddata lillazina aamanul-lazina qalu inna nasara— (S. Maida)

'Nearer to men of faith thou would find to those persons who claim themselves as belonging to Nazareth—'

The advancement of Islamic mission in Christian countries reflects the truth of the Prophecy.

PROPHECY ABOUT ROMAN AND PERSIAN EMPIRES AND ABOUT QURESH AND BELIEVERS

This prophecy is two fold in nature—About Believers and Disbelievers and about Muslims and Quresh :

الٓمّٓ ۝ غُلِبَتِ الرُّوْمُ ۝ فِيْٓ اَدْنَى الْاَرْضِ وَهُمْ مِّنْۢ بَعْدِ غَلَبِهِمْ سَيَغْلِبُوْنَ ۝
فِيْ بِضْعِ سِنِيْنَ ۗ لِلّٰهِ الْاَمْرُ مِنْ قَبْلُ وَمِنْۢ بَعْدُ ۭ وَيَوْمَئِذٍ يَّفْرَحُ الْمُؤْمِنُوْنَ ۝
بِنَصْرِ اللّٰهِ ۭ يَنْصُرُ مَنْ يَّشَاۗءُ ۭ وَهُوَ الْعَزِيْزُ الرَّحِيْمُ ۝ (س الروم ع ۱)

'ALM—ghulibatirromo fee adnal ardhe wahum mim baade ghalabehim sayagh-lebuna fee bidh-ey seneena lillahil amro min qablo wamim baado wa-yoma-izinyyafrajul mominoona benasrillahe-yansuro manyyasha-o wa huwal azizur-raheemo—

Rome hath been subdued near the promised land—And after becoming subdued it will again emerge and overwhelm within few year—It is all Allah's Deeree—earlier and later.

(2) And the Believers shall also enjoy Allah's Help and be pleased—Allah helps whom He pleases—He is Over whelming and Omnipotent—And He is the Merciful.

Here the word 'al ardh' means the land that is the promised one-i.e—the Palestine. And 'an fil-ardh' means Syria and Asia minor where Romans were defeated by Khusro Parvez—the Persians were bundled out from those countries and Eypt—Allah had revealed to the effect that within nine years Roman would resurge and emerge victorious over disbelievers (i.e. Persians).

Under the then prevalent situtation it was beyond guess that after a fatal defeat, Romans would ever be able to re-emerge at all. That is why Ubi Bin Khalaf prompted to put-up to Hazrat Abu Bakr Siddique (rad) to bid as per prophecy. At that time bidding had not been banned in Islam and Ubi compelled Hazrat Abu Bakr Siddique to do so if the latter vests such confidence in the Revelation.

Exactly the same happened within seven years of the revelation of the Ayat. The civil war in Rome ended in emergence to power by Hercules and they grew manifold stronger than they ever had been. They recaptured all of their former territories, including Egypt, Syria and Palestine.

Since, the second part of the prophecy was about Muslims' Victory over disbelievers, it coincided with Muslim Victory over Quresh in Badr.

It is important to note that a single line of the Prophecy was related to four nations and the fate two great empires.

All this proves Holy Quran being the Book of Allah.

The main point to be considered is that the one aspect of the Greatness of Holy Quran is that it contains the Prophecies (of the future events)—as discussed hitherto and the second aspect of it concerns the episode of the past which are not contained by any other revealed book also.

For instance in no Israelite Scripture there is any mention of the community of Hood and community of Sualeh where it is in Holy Quran described with relevance.

Adaram and Adavli are also found described in Holy Quran only. The episode of Sail Arum is also exclusive in it. After drowning of Parooh (Firaun) Egypt has been under the rule of Israelites for some time. But it is not mentioned elsewhere except in Holy Quran.

'wa aura sanaha bani israela—'

Torah is silent over it just as it is in respect of the miracles of Moses in Egypt. This part is not contained by any Ancient History either. Similarly as there is no description of Jesus Christ (alai) and his miracles in History of Rome or in the books by eminent Jew Scholars. Christian did not know till dawn of Islam that Virgin Mary (Mariam Siddiqa alai) was regarded as one of the angels of the so called Holy Trinity. Christians actually denied it till it was revealed to this effect in Holy Quran and Christian Research Scholars were taken to a strennuous task to discover it as the truth.

Among other things that were not known to Historians was the fact that Kaaba was constructed as first mosque of the world. But after revelation of the fact it is now a recognized fact.

The statement of the Holy Quran that there have been Apostles in all communities of the world who have preached in the respective languages of the particular communities were also not known to the scholars before the final revelation of Allah to Prophet (Sal'am). This was main force behind Israelites refutation of Persians and Persian's refutation of Christians. And the two—Persians and Christians refuted Hindus. Latter too refuted the formers for the same reason—Not knowing that in all communities there have been Apostles to preach religion of Allah in the respective languages of the particular communities. This is the credit of Holy Quran therefore that it recognized earlier religions and Apostles and played a major role in bringing all the isolated and indifferent communities closer to one another.

All this invites Muslims and all the believers to study Holy Quran again and again from research angels to enhance knowledge on different subjects. As it is already pointed out in the particular Ayat of Holy Quran :

أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ أَمْ عَلَىٰ قُلُوبٍ أَقْفَالُهَا۔

'afala yata dabbaronal-qurana am ala qulubin aqfa luha—'

'Why don't people ponder over (Holy) Quran. Are their hearts locked-up—'

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CHAPTER III
PART I
ISLAM IS THE ONLY PERFECT MONOTHEIST RELIGION

It may be pointed out that Islam is the only perfect religion of Unity of Allah. It is again after the dawn of Islam and its popularity and recognition that has made religions in general to seek identity on 'Oneness of Allah'. Even the idol worshipper now a days pose that all their deities are but a medium of meditation and realization of Almighty Allah. Believers of the so-called Holy Trinity too try to interpret the concept closer to that of Oneness of Allah.

All this establishes the fact that Islam enjoys the credit of assertion of Oneness of Allah and winning its recognition by all sects of humanity and religions. Islam pronounces that the sole mission of all Apostles and reformers etc has been Oneness and Unity of Allah :

وَمَآ أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَّسُوْلٍ إِلَّا نُوْحِيْٓ إِلَيْهِ أَنَّهٗ لَآ إِلٰهَ إِلَّآ
أَنَا فَاعْبُدُوْنِ ۝ (س الانبیآء ع ۱)

'wama arsalna min qablika min rasulin illa noheya ilaihe annahu la ilaha illa faabuduna–

'Whichever Prophet we sent prior to thee he was revealed to the effect that "there is none worthy of worship except Me–hence ye all worship Me alone—"

It is further said :

وَسْئَلْ مَنْ أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُّسُلِنَآ أَجَعَلْنَا مِنْ دُوْنِ الرَّحْمٰنِ
اٰلِهَةً يُّعْبَدُوْنَ ۝ (س الزخرف ع ۳)

'was-al man arsalna min qablika mir rusulina aj-alna min doonir rahmane aalen atain ya buduna—'

'Learn the situation of the Prophets earlier to thee. Have ever had anybody, except that Benevolent Being, made wor- of worship whom people should adore—'

(S. Zakhraf—5)

The teachings of Islam are thus crystalized in nut-shell :

وَاعْبُدُوا اللّٰهَ وَلَا تُشْرِكُوْا بِهٖ شَيْئًا (س النسآء ع ۶)

wa abdullaha wala tushriko behi shai-an

(S. Nisa—5)

'Worship Allah alone and while worshipping Allah do not alter anything to the least in it and do not assign partner to lah—'

UNITY OR ONENESS OF ALLAH IS STRESSED

أَمِ اتَّخَذُوْا مِنْ دُوْنِهٖٓ أَوْلِيَآءَ ج فَاللّٰهُ هُوَ الْوَلِيُّ (س الشوریٰ ع ۱)

'amittakhazo min doonehi aulia-a fallaho huwal waliyo—'

(S. Shura—-1)

'Have these people made someone else as arranger of their airs besides Allah ! Tell that the Arranger of Affairs is Allah one—'

UNITY OF THE CREATOR AND UNITY OF OMNIPOTENCE

إِنَّ الَّذِيْنَ تَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ لَنْ يَّخْلُقُوْا ذُبَابًا وَّلَوِ اجْتَمَعُوْا لَهٗ
وَإِنْ يَّسْلُبْهُمُ الذُّبَابُ شَيْئًا لَّا يَسْتَنْقِذُوْهُ مِنْهُ ط ضَعُفَ الطَّالِبُ

innallazina tad-ona min doonillahe lanyyakhluqo zuba banw wa la wijtama-ulahu wa enyeslubu humuz zubabo shai-anlla yestan qizoho minho zafattalibo wal loobo ma qadarullaha haqqa qadrehi innallaha la qa wiyun azeezun

(Alhaj-13)

'Whom people call, beside Allah, they won't be able to create a fly even if they all unitedly make such an endeavour. And if the fly snatches away anything from them they cannot retake that from it. Here the lovers and the beloved both are undone. These people did not know Significance and Majesty of Almighty Allah as the Significance and Majesty of Allah is—undoubtedly Allah alone is Almighty—'

The above Ayat suggests to ponder over the Attributes of Allah deeply to realize His Being Fosterer, Benevolent, Omnipotent and Almighty. And assigning partner to Allah has been forbidden outrightly.

The Unity of Allah of the concept of Holy Quran is on instance of Allah and every thing revealed therein is comprehensive and realized by everyone who is aware of spiritual valves and believes in it.

In this respect (Unity of Allah) it may be remembered that it is not any enigma and beyond comprehension like the socalled 'holy trinity' of the christians who regard it as such.

At the very outset of the preachings of Islam the matters are put squarely to all concerned as hereunder :

أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَتَكُونَ لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا أَوْ آذَانٌ
يَسْمَعُونَ بِهَا ۚ فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ وَلَٰكِن تَعْمَى الْقُلُوبُ الَّتِي
فِي الصُّدُورِ ۝ (س الحج ع 5)

afalam yaseero filardhe fata kona lahum qulubun yaa qilona biha au aazanune yasmauna biha fa-innaha la tamal absaro wala kin taamal qulubullati fissudoore

(S. Haj-5)

Do they not move on earth and look around so that their hearts are able to realize and their ears are able to hear.

Yes ! it is not the eyes that become sightless but the hearts that are inside the chests wither light.

In Islam Oneness or Unity of Allah is stressed in all spheres of life and concept related thereto. Paras of Holy Quran and

hadith are a very strong source of strengthening the Unity of Allah.

As it is said :

الف ۔ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ۝

iyaka naabudo wa iyaka nasta-eeno.

'We do worship Thee alone. And we seek help from Thee alone—'

In commentary of the above Ayat some very learned scholars and saints have observed :

وَتَقْدِيمُ الْمَفْعُوْلِ لِقَصْدِ الْاِخْتِصَاصِ

"wa taqdeemul mafoole leqasdil ikhtisase—"

By using the word iyaka before 'naabudo' and 'nastaeeno' stresses that Being Worthy of Worship and Helper are the exclusive Attributes of Allah.

About Allah—Being Sole Source of Help it is said in Surah Yusuf :

الف ۔ وَاللّٰهُ الْمُسْتَعَانُ ۔

wallahul musta-aano

It is Allah alone from Whom help should be sought.

b) It is mentioned in Surah Ambia also :

ب ۔ وَرَبُّنَا الرَّحْمٰنُ الْمُسْتَعَانُ

'wa rabbanar-rahmanul musta-aano—'

'Our Sustainer alone is Great Benevolent. From Him alone help is received—'

It is mentioned in the Hadith as well :

(ج) اَللّٰهُمَّ اَعِنِّيْ عَلٰى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ

'alla humma a-inni ala zikrika wa shukrika wa husne ibadatika—'

O' Allah ! help me in Thy memorization, Greatfulness and finer worship.

d) About Unity of Knowledge the Angels are reported to have said :

(د). سُبْحٰنَكَ لَا عِلْمَ لَنَآ اِلَّا مَا عَلَّمْتَنَا ط (س البقرۃ) ......

'subhanaka la ilma lana illa maa-allamtana—'
(Al-baqrah)

'O' our Fosterer ! Thou art free of all weaknesses and defects. We have no knowledge—but as much as Thou hath taught us—'

e) It is said that in the Court of Judgment (Mehshar) Hazrat Isa (alai) would submit to Allah in presence of the entire creation as under :

(ه) تَعْلَمُ مَا فِیْ نَفْسِیْ وَلَآ اَعْلَمُ مَا فِیْ نَفْسِكَ ، اِنَّكَ اَنْتَ عَلَّامُ الْغُیُوْبِ ۔

'taalam ma fee nafsee wala aalamo ma fee nafsika
innaka anta allamul ghayube—' (Maida)

'Whatever is in my heart Thou Knoweth it. And whatever is in Thy Being I do not know. Thou art alone the Knower of the Secrets—'

Knowledge in other respects also vested in Allah :

(و) وَعِنْدَهٗ عِلْمُ السَّاعَةِ (س الزخرف)

wa-indahu ilmussa-ate (Zakraf)

'He alone hath the Knowledge of the Dooms Day—'

(ز) اَنَّمَآ اُنْزِلَ بِعِلْمِ اللّٰهِ (هود)

anna ma unzila be-ilmillahe (S. Hood)

These words are descended by the Knowledge of Allah :

(ح) وَعِنْدَهٗ مَفَاتِحُ الْغَیْبِ (س الانعام)

'wa-indahu mafatehul ghaibe' (S. Inam)

Knowledge of the Secrets is with Him alone.

It should be reminded herewith that All Knower (Aleemun) is one of the Attributory Names of Allah and it has recurred frequently in Holy Quran.

Omnipotence of Allah (Unity of Powers) is pointed out in the following Ayat :

اِنَّا كُلَّ شَیْءٍ خَلَقْنٰهُ بِقَدَرٍ (قمر)

inna kulla shaiyin khalaqnaho bi-qadarin. (S. Qamar)

'We have created every thing with a definite value—'

وَبَارَكَ فِیْهَا وَقَدَّرَ فِیْهَآ اَقْوَاتَهَا (الصف)

wa baraka feeha wa qaddara feeha aqwataha
(S. Faslat)

'Made the earth blessed and vested it with all the potentialities in a particular manner—'

وَاَنْزَلْنَا مِنَ السَّمَآءِ مَآءً بِقَدَرٍ (المؤمنون)

'wa-an zalna minassama-e ma-an bi-qadrin—'
(Al-mominoon)

We descended water from above per Our estimate.

وَاللّٰهُ عَلٰی كُلِّ شَیْءٍ قَدِیْرٌ (البقرۃ)

wallaho ala kulle shaiyin qadeerun (Al-baqrah)

"Allah Commandeth over everything—"

وَهُوَ عَلٰی جَمْعِهِمْ اِذَا یَشَآءُ قَدِیْرٌ (س الشورٰی)

'wa huwa ala jame-i-him izai yasha-ao qadeerun—'
(S. Shura)

'Whenever He will be pleased He would gather the flesh and skin of all the persons—'

Unity of the Being Allah is enunciated thus :

إِنِّىٓ أَنَا اللّٰهُ لَآ إِلٰهَ إِلَّآ أَنَا (طٰهٰ)

inni anallaho la ilaha illa ana (Tah)

I am the Allah. I am worthy of worship. And there is none else worthy of worship.

شَهِدَ اللّٰهُ أَنَّهٗ لَآ إِلٰهَ إِلَّا هُوَ وَالْمَلٰٓئِكَةُ وَأُولُوا الْعِلْمِ قَآئِمًا
بِالْقِسْطِ لَآ إِلٰهَ إِلَّا هُوَ الْعَزِيْزُ الْحَكِيْمُ ۝ (س آل عمران)

"shahidallaho annahu la ilaha illa huwa wal malai kato wa-ulul-ilme qa-e-man bilqiste la ilaha illa huwal azizul hakeem –' (Aale imran)

Allah told and Angels and scholars also testified that He alone is Allah and there is none else worthy of worship beside Him. His Justice rules supreme. His Being worthy of worship is absolute and not of anyone else. He alone is 'aziz' and hakeem (Almighty and All-wise).

اَللّٰهُ لَآ إِلٰهَ إِلَّا هُوَ الْحَيُّ الْقَيُّوْمُ ۝ نَزَّلَ عَلَيْكَ الْكِتٰبَ بِالْحَقِّ مُصَدِّقًا
لِّمَا بَيْنَ يَدَيْهِ وَأَنْزَلَ التَّوْرٰىةَ وَالْإِنْجِيْلَ ۝ مِنْ قَبْلُ هُدًى
لِّلنَّاسِ وَأَنْزَلَ الْفُرْقَانَ ۝ (س آل عمران)

allaho la ilaha illa huwa! hayyul qayyomo-nazzala alaikal kitaba bil haqqe musaddiqal limma baina yadehe wa-an-zalat torata wal injeela min qablo hudal linnase wa-an zalal furqana. (Aale imran)

There is Allah alone and there is none worthy of worship except Him. It is He Who descended upon Muhammad the Book containing Truth. This very Book confirms the earlier teachings. He revealed earlier to this Torah and Bible in order to give guidance to the people. Again, it is He who revealed Holy Quran.

هُوَ الَّذِىْ يُصَوِّرُكُمْ فِى الْأَرْحَامِ كَيْفَ يَشَآءُ (س آل عمران)
تَنْزِيْلُ الْكِتٰبِ مِنَ اللّٰهِ الْعَزِيْزِ الْعَلِيْمِ ۝ غَافِرِ الذَّنْبِ وَقَابِلِ التَّوْبِ شَدِيْدِ
الْعِقَابِ ذِى الطَّوْلِ (س المؤمن) وَقَالَ رَبُّكُمُ ادْعُوْنِىْٓ أَسْتَجِبْ لَكُمْ (المؤمن)

'huwallazi yusawwiro kum filarhame kaifa yeshao—' (Aale imran)

It is said in Surah Momin :

'tanzeelul-kitabe minallahil-azizul aleemo ghafirizzambe wa-qabilittaube shadeedil iqabe zittaule—'

'The Book is revealed by Allah—the Almighty and All-knower. He is Forgiver of the sins. He is Grantor of Pardons He is Severe Tribulator and Most Benevolent and Great Grantor—'

Again in the same Surah it is said :

wa qala rabbakumud-oni astajib lakum.

These are the words of Thy Sustainer that, "Call Me, Seek from Me—I will hear—I will grant—"

اَللّٰهُ الَّذِىْ جَعَلَ لَكُمُ الَّيْلَ لِتَسْكُنُوْا فِيْهِ وَالنَّهَارَ مُبْصِرًا ۚ إِنَّ اللّٰهَ
لَذُوْ فَضْلٍ عَلَى النَّاسِ (س المؤمن ع٧)
ذٰلِكُمُ اللّٰهُ رَبُّكُمْ خَالِقُ كُلِّ شَىْءٍ ۘ لَآ إِلٰهَ إِلَّا هُوَ (س المؤمن ع٧)

'allahullazi ja-ala lakum ullaila letas kono feehe wannahara mubsiran innallaha lazo fadhlin alannase—' (S. Momin)

'Allah is the same who made the night for thy desires that ye take rest. And made the day to enlighten thy eyes. Undoubtedly there are manifold Obligations of Allah upon human beings—'

zaalikumullaho rabbukum khaliqo kulle shai-em-la ilaha illa huwa. (S. Momin-7)

'O' People ! it is Allah only that is your Fosterer. He is Greator of every thing. There is none worthy of worship except Him—'

اَللّٰهُ الَّذِیْ جَعَلَ لَکُمُ الْاَرْضَ قَرَارًا وَّالسَّمَآءَ بِنَآءً وَّصَوَّرَکُمْ فَاَحْسَنَ صُوَرَکُمْ وَرَزَقَکُمْ مِّنَ الطَّیِّبٰتِ ذٰلِکُمُ اللّٰهُ رَبُّکُمْ فَتَبٰرَکَ اللّٰهُ رَبُّ الْعٰلَمِیْنَ ○ هُوَ الْحَیُّ لَآ اِلٰهَ اِلَّا هُوَ فَادْعُوْهُ مُخْلِصِیْنَ لَهُ الدِّیْنَ اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِیْنَ ○ (س المؤمن ع ۶)

allahullazi ja-ala la kumul-ardha qararanw-wassama-a bina-anw-wa sawwara kum fa-ahsana suwara kum wa-razaqum minat tayyebate zaalikumullaho rabbo kum fatabarakallaho rabbul aalameena huwal hayyo la-a-ilaha illa huwa fad-o-ho mukhliseena lahuddeena alhumdulillahe rabbil-aalameena. (S. Momin-6)

'It is Allah who made earth for thy living and made the Heaven as tent. He made thy features and made thee beautiful. He gave thee clean things to feed with—O' the people thy Fosterer is He of course—Yes—Allah is Grantor of great blessings. He alone is the Sustainer of all the living objects. He alone is Ever living. He is worthy of worship for all. And there is none else worthy of worship. Hence, worship Him only sincerity and devotions to Him. He alone is Master of Perfections and Fineness, Merits and Greatnesses—the Fosterer of all the worlds—'

لَا تُدْرِکُهُ الْاَبْصَارُ وَهُوَ یُدْرِکُ الْاَبْصَارَ (س الانعام)

لَیْسَ کَمِثْلِهٖ شَیْءٌ وَهُوَ السَّمِیْعُ الْبَصِیْرُ ○ لَهٗ مَقَالِیْدُ السَّمٰوٰتِ وَالْاَرْضِ یَبْسُطُ الرِّزْقَ لِمَنْ یَّشَآءُ وَیَقْدِرُ اِنَّهٗ بِکُلِّ شَیْءٍ عَلِیْمٌ ○ (س الشوریٰ ع ۱)

'latudre kuhul absaro wa huwa yudri-kul absaara—'

(S. Inam)

'Apparent and real senses of man cannot understand Him. And He understands all the powers—'

'laisa kamithlehi shai-un wa howas samee-ul baseero-' lahu maqaleedus-samawate wal ardhe yebsuturrizqa lemanyyeshao wa-yaqdiro innahu bi-kulle shaien aleemun—' (S. Shura-1)

'There is nothing to resemble Him. He is Hearer. He is Seer. He is Master of the keys of Heavens and Earth. He multiplies sustenance for whom He wills. And evaluates every thing. Do not cite sayings and instances for Allah—'

فَلَا تَضْرِبُوْا لِلّٰهِ الْاَمْثَالَ (س النحل)

اَللّٰهُ لَآ اِلٰهَ اِلَّا هُوَ اَلْحَیُّ الْقَیُّوْمُ لَا تَاْخُذُهٗ سِنَةٌ وَّلَا نَوْمٌ لَهٗ مَا فِی السَّمٰوٰتِ وَمَا فِی الْاَرْضِ مَنْ ذَا الَّذِیْ یَشْفَعُ عِنْدَهٗ اِلَّا بِاِذْنِهٖ یَعْلَمُ مَا بَیْنَ اَیْدِیْهِمْ وَمَا خَلْفَهُمْ وَلَا یُحِیْطُوْنَ بِشَیْءٍ مِّنْ عِلْمِهٖ اِلَّا بِمَا شَآءَ وَسِعَ کُرْسِیُّهُ السَّمٰوٰتِ وَالْاَرْضَ وَلَا یَئُوْدُهٗ حِفْظُهُمَا وَهُوَ الْعَلِیُّ الْعَظِیْمُ ○ (آیۃ الکرسی البقرۃ ع 33)

fala tadhribu lillahil amthal—

allaho la ilaha illa huwal hayyal qayyumo la-ta-khuzohu sinatunw wala naumun lahu ma-fissa-mawate wama fil ardhe man zallazi yashfa-o indahu illa be-iz-nihee yaalamo ma baina aideehim wama khalfahum wala yohee-tona be-shai-em min ilmehi illa bimashaa-a wa-se-a kur siyo hus-samawate wal ardha wala yau-ohu hifzo huma wa huwal alee-ul azeeme—'

(S. Baqrah)

'There is Allah—the worthy of worship and there is none else (as such). He is Alone Everliving and Immortal. He is not influenced by slumber or drowsiness. Heavens and Earth and all the things in them belong to Him only. Who is there who could intercede to Him without His express permission. He knoweth past and future states of all the things. But entire creatures can not creep into the Realm of His knowledge. His Knowledge is wider than the Heavens and Earths. He is not tired of Guarding Heavens and Earths. He is Supreme to all and Almighty—'

قُلْ هُوَ اللّٰهُ اَحَدٌ ۝ اَللّٰهُ الصَّمَدُ ۝ لَمْ يَلِدْ ۝ وَلَمْ يُوْلَدْ ۝ وَلَمْ
يَكُنْ لَّهٗ كُفُوًا اَحَدٌ ۝ (س الاخلاص)

qul huwallaho ahad-allahussamad lam yalid walam yulad walam ya kullahu kufuwan ahad.

(S. Ikhlas)

'Tell ! that Allah is One. Allah is free of any desire. And is Fulfiller of the desires of everyone. Neither He hath any child nor He is child of anyone. None is related to Him—'

The above Ayat are just passing references from Holy Quran. Any attempt to enlarge their meanings or annotate them would require bulky volumes to contain all that.

But for men of thought it is an unending nourishment and contender of sort of energy and vitality to invigorate all the faculties of human brain. The teaching of Holy Quran which is the fountain source of Islam presents such concept of Unity of Allah and His Omnipotence that is Superior in thought and diction to the entire reasonings of the Philosophers—unique and matchless—Absolute and convincing.

Ayat of Holy Quran are matchless in respect of realization of man by himself and Realization of Allah simultaneously. Man knows himself and to Allah both through Holy Quran. And that is why it is exclusive virtue of Islam.

PART II

ISLAM—THE SOLE RELIGION OF SPIRITUALISM

(1) It is the only distinguishing feature of religion that it contains spiritual values and is adjudged by the degree of spiritualism that is contended by it. If any religion does not conform to this standard by assertion and contention it won't be categorized as religion at all—but as an association or society of some other description. Every religion of the world from ancient to modern eras has been claiming and asserting contention of spiritualism by it. Though religions may differ in the degree of spiritualism that is contained or is asserted to have been contained by each of them but contention of spiritualism is the fundamental criterion of the concept of religion in general.

The main reason for all this is that man is unity (or blend) of physical properties and Soul. The urges of the physical body require material ingredient for its satisfaction and every form of satisfaction that is derived from material ingredients is called worldly and is purely materialist in its character. The religion, on the other hand, is therefore concerned with the prosperity and well-being of the soul. And it is the criterion for evaluation of any religion as to what varities does it provide to nourish, feed and flourish the soul. Hence, Islam is to be studied in comparison to religions only and not any other form of association.

(A) BUDDHISM—Lord Buddha is not explicit in presenting any concept of spiritualism. His sole criterion is that man should be free of the bondage of grief and pleasure. A concentrated study of Buddhism consequently leads to conclusion that its main contention and stress is on ethical values and is restricted within this sphere only.

(B) In the teachings of Moses (Musa alai) on the other hand there is description of Unity of Allah (Oneness of of Allah or 'tauheed') to the degree that is essential for the primary stages of 'faith'. Rejection of assigning of partner to Allah is also contained in his teachings but to the degree it is necessary to counteract the Major grade of assigning partner to Allah. Beyond this there is no mention of spiritualism and it has been excluded probably on the ground of lewed nature of the community and their yearning for the worldly pleasures too much.

(C) In the Psalm of David (Daud alai) there are sums of prayers (Munajat) in which the servant is taught to cry and bewail before Allah. But in these prayers also the main themes are invoking Allah's Help in victory over enemy and its doom and losses etc. Exception a few of the prayers, all the rest are uniformed in contents and theme.

(D) Jesus Christ (Masih alai) spoke about Heavenly Kingdom and Heavenly State. These words reflect spiritualism. He had mentioned of love with our Creator plain heartedly. It was undoubtedly a lesson in pure spiritualism. But due to lack of patience and forbearence and lack of integrity on part of community, Jesus (Isa alai) had to say that Roohulhaq (the Essence of Truth) would complete it.

(Jonah 16—13 to 16).

2. In Holy traditions teaching of spiritualism is termed as alehsaan'. And the meanings of the term are explained in this renowned tradition—reported from Abu Huraira (rad) in Sahihain and from Umar Farooq (rad) in Sahih Muslim as under :

اَلْإِحْسَانُ أَنْ تَعْبُدَ اللّٰهَ كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ

'al-ehsano an-tabudallaha ka-annaka taraho fa-in lam takun taraho fa-innahu yeraka—'

'Ehsan' (spiritualism) is that thou art seeing Him—or in such a manner that if thou art not seeing Him then He is seeing thee—'

In the above Tradition two degrees of spiritualism are mentioned—i.e. servant raising himself to the state where he is able to see Allah—and, second where he realizes that Allah is seeing him. Hence, as this Tradition puts it spiritualism aims at communion of heart and soul in respect of Almighty Allah. And in this context Islam has dealt exhaustively and to the extent that the contents of spiritualism of all the religions

put together won't constitute even one hundredth part of it. As such, the claim that Islam is the religion of spiritualism is absolutely true.

THE SERVANT-HOOD

Islam is outstanding in defining and depicting servant-hood because the entire structure of spiritualim is raised at this foundation. According to Islamic concept servanthood is reflected in the heart, tongue and the specific actions of the servant. The details of it can be understood as follows :

A—(1) Determination—the main function as role of determination (nee-yet) is distinction between aadat (habit) and ibadat (adoration). Hence the task of determination (nee-yet) is to demarcate in between the stages of adoration (ibadat).

(2) Sincerity—The objective of sincerity is absoluteness of the beloved (adorned) i.e. oneness or unity of the 'objective of adoration'. It is called 'ikhlas' in Arabic.

(3) Truthfulness (Sidque)—The main objective of 'Sidque' (truthfulness) is absoluteness of love.

(4) Devotion (Inabat)—Concentration upon Allah wholeheartedly is called inabat in Islamic concept of the term.

The first of the ladder to 'inabat' (devotion) is 'tobah' seeking of pardon.

(5) The love—It is the source of irrigation of the seed of heart (habbat-ul-qalb) which blooms and multiplies like any crop or corns.

B. Essentials of the tongue are the following five :

(1) Testimony of oneness of Allah and Prophethood of Holy Prophet (Sal'am).

(2) Regular Memorization.

(3) Compulsory Prayer—It is different from the prayer (du-a) made for any specific purpose. Here it implies that prayer is voluntarily imposed in course of obligations (duties) of servanthood.

(4) Preaching—Persuading of what is enjoined by Allah and dissuading from whatever is forbidden by Him.

(5) Teaching—To impart knowledge to the ignorant, promote consciousness amongst uuconscious people and propagation of the doctrinair of Islam.

C. Essentials of action (or limbs)—are also five as follows:

(1) Essentials of hearing (ears)—It includes lending ear to the words of Allah and Prophet (Sal'am) and hearing it attentively.

(2) Essentials of vision (eyes)—To look upon the world for deriving moral and securing dues and information and deployment of eyes and eyesight.

(3) Essentials of desires—It implies refraining from intoxicants and noretics and persuit of legitimate earning and desire for use of permissible (halal).

(4) Essentials of limbs—It implies proper and legitimate use of parts of body and refraining from such actions as are impermissible (haram).

(5) Essentials of body—It implies that the body should obey heart and no part of body be used in any action which is against one's conscience.

The fifteen above are constituents of servant-hood (Abudiat).

THE STAGE OF 'FANA' (LOSING OF IDENTITY)

In dictionary the word 'fana' means 'to perish'. But here in terminology of Meditators (Sufia) the word 'fana' means losing one's identity and reaching straight to Truth. And all such states as 'tobah' (Pardon) Memorization, Austerity, fear of Allah etc. do come within perview of the term 'fana'.

In the above Hadith the first degree of 'fana' is mentioned as 'fa-in nahu yuraka'.

Islam in course of explanation of Unity of Allah (Oneness Allah) gathers evidence from every particle of this universe d presents it to man to ponder over it and be convinced and lightened. After sharpening of wisdom of man Islam takes m further to advance stages of faith :

وَالَّذِيْنَ اهْتَدَوْا زَادَهُمْ هُدًى وَّاٰتٰهُمْ تَقْوٰهُمْ ۔ (س محمد)

walla zinah-tadu zaadahum hudanw-wa-aatahum taqwahum (S. Muhammad)

And for those who have already received guidance Allah nlarges its scope for them and grants them refrainment.

وَيَزِيْدُ اللّٰهُ الَّذِيْنَ اهْتَدَوْا هُدًى (س المريم)

wa-yazeedulla-hullazinah tado hudan

(S. Mariam)

To the guided ones He promotes state after stage in (the phere of) Guidance.

فَاَمَّا الَّذِيْنَ اٰمَنُوْا فَزَادَتْهُمْ اِيْمَانًا (س التوبة ع ۱۶)

'Fa-ammal lazina aamano fazadat hum-imanan—'

(S. Tobah)

Enriches the faith of the believers.

And then it is enjoined ultimately :

يٰاَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ ارْجِعِيْٓ اِلٰى رَبِّكِ رَاضِيَةً مَّرْضِيَّةً (الفجر)

ya-ayyohanaisul mutma-innatur-je-i ila rabbike radhiatam mardhiatan (S. Fajr)

Aye ! the satisfied one turn to thy Fosterer gladly and with the glad tiding.

Assigning of partner to Allah is opposite of Unity of Allah and counteracting the assigning of partner to Allah is dealt with separately.

لَوْكَانَ فِيْهِمَآ اٰلِهَةٌ اِلَّا اللّٰهُ لَفَسَدَتَا (پ۱۷ الانبیآء ع۳)

lau kana fee hima aalehatun illallaho la fasadata
(S. Ambia-3)

Had there been any other Being worthy of worship beside Allah in Heaven and earth then neither Heaven nor earth would have last any longer.

اَمِ اتَّخَذُوْا مِنْ دُوْنِهٖٓ اٰلِهَةً قُلْ هَاتُوْا بُرْهَانَكُمْ (پ۱۷ الانبیآء ع۲)

amit takhazo min doonihee aalehatan qul haato burhanakum
(Ambia-2)

Have there people made someone else worthy of worship too. Ask them to furnish any supporting evidence (for the same).

Islam asserts that the message of all the Prophets (alaihim) has been but the same.

اُعْبُدُوا اللّٰهَ مَا لَكُمْ مِّنْ اِلٰهٍ غَيْرُهٗ (پ۸ الاعراف ع۸)

'obudullaha ma-lakum min ilahin ghairohu—'
(S. Airaf-8)

Worship Allah alone. Beside Him you have none else worthy of worship.

These words enlighten faith in hearts of the believers and counteract any kind of 'shirk' (assigning partner to Allah) and chastens them. The same Ayat has been repeated four times in Airaf, twice in S. Inam and again in Surah imran.

About Unity of Allah it is said :

قُلْ اَغَيْرَ اللّٰهِ اَتَّخِذُ وَلِيًّا فَاطِرِ السَّمٰوٰتِ وَالْاَرْضِ (پ۷ الانعام)

'qul aghairallahe attakhizo wali–yen faatirissama wate wal-ardhe—'
(S. Inam)

Inquire from them—'Should I make anyone else my Helper beside Allah—the creator of Heavens and Earth.' It is further said :

قُلْ اَغَيْرَ اللّٰهِ اَبْغِيْ رَبًّا وَّهُوَ رَبُّ كُلِّ شَيْءٍ (پ۸ الانعام ع۲۰)

qul aghairallahe abghee rabbanw wahuwa rabbo kulle shai-en
(S. Inam-20)

Inquire from them that beside the Fosterer who is Sustainer of everyone should I seek someone else to make my fosterer—'

وَلَا تَدْعُ مَعَ اللّٰهِ اِلٰهًا اٰخَرَ لَآ اِلٰهَ اِلَّا هُوَ كُلُّ شَيْءٍ هَالِكٌ اِلَّا وَجْهَهٗ (القصص ع۹)

wala tad-o ma-allahe ilahan aakhara-l-aa ilaha illa huwa kullo shai-in haalikun illa waj-ha hu—
(S. Qasas-9)

'With Allah, beside Whom there is none worthy of worship all none else. Everything is subject to death, doom and to perish except Allah Who is above death and Perishability.

It is very clear from all this that whosoever calls anyone else instead of Allah—let him be among the followers of Jesus Christ (Isa alai), Moses or of any other Apostle with no exception is misled. The Christian who believes that Jesus Christ was arrested tried, crusified and buried in the grave—Allah points out that such a being cannot be worthy of worship.

Similarly, that Lord Krishna too who helplessly saw his capital being plundered and being overwhelmed by the agony of this melancholy retired to the snows of Himalaya and succumbed to it—can be worthy of worship either. Nor that Lord Buddha, Siddhartha Gautam Buddha (the awakened one) whose dead body was burnt in the Terai of Nepal (at Kisanara) and urns distributed and buried in eight different places can never be Bhagwan (worthy of worship) and 'arham' (the Holy Being) as professed to be.

[Ref. The words 'Bhagwan' and 'Arham' are used for Lord Buddha in the 'mantra' of Pali language in his enlogy offered before the idol of Mahatma Budh by the adorer

Last of all Prophet Muhammad (Sal'am) who fell ill on 28th of Safar 11th Hijra and remained on sick-bed upto 13th of Rabi-ul-Awwal like any other person in his grave can never be called worthy of worship or worthy of Prostration. Simply because he too was a human being and created by Allah as a mortal servant, lived a life of the mortals and died as such through the respective process.

In short the above Ayat strengthens the belief in Unity (Oneness) of Allah and His being 'Sole Worthy of Worship'.

Now coming to the main theme—Islam as a religion of 'spiritualism' it is established beyond any doubt that it is perfect in this aspect and contains entire ingredients of spirituaiism which other religions do not at all or very little.

PART 3

ISLAM–THE RELIGION OF ETHICS

Holy Prophet (Sal am) has said :

بُعِثْتُ لِأُتَمِّمَ مَكَارِمَ الْأَخْلَاقِ وَمَحَاسِنَ الْأَعْمَالِ۔

'bo-isto le-utammima makarimal akhlaqe wa mahsinal amale—'

'I am appointed Apostle for perfection of highest morals and virtuous most actions—'

Islam has pointed out that mean morals are the offshoot of ignorance (Jehl), oppression, extremity of sexual instincts and fury.

(1) The ignorance (Jehl) puts good as bad and bad as good-perfection as defect or weakness and weakness (defect) as perfection.

Hazrat Yusuf (alai) has said :

أَصْبُ إِلَيْهِنَّ وَأَكُنْ مِّنَ الْجَاهِلِينَ

'asbo ilai hinna wa-a kum minal jahileena—'

'If I am entangled in women's gossips **I will become ignorant—'**

(2) The oppression makes to put anyone in the wrong dock–It implies abuse of power or authority and upholding of this abuse as rightful and justified—As a consequent of all this the oppressor runs in fury in place of being pleased, behaves miserly in place of generosity and vice versa—becomes harsh in place of behaving softly and becomes insolent and aggressive in place of being humble and graceful and vice versa.

As it is mentioned in Holy Quran :

إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ۔

innash-shir ka lazulmun azeemun

Usurping of the Divine Rights and assertion use of such rights valid for others is the severest oppression.

(3) The influence of excessive instinct causes temptation—miserliness, narrow mindedness and short-heartedness—It excites to be aggressive putting aside ones dignity, chastity and modesty.

Again, it is mentioned in Holy Quran :

أَعْطَىٰ كُلَّ ذِي حَقٍّ حَقَّهُ۔

aata kulla zee haqqin haqqahu

'Allah hath granted to each of the deserving his right—'

It is further ordained :

وَلَا تَقْرَبُوا الزِّنَىٰ إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا ۝ (س بنی اسرائیل)

wala taqrabuzzina innahu kana faheshatan wa-sa-a Sabeelan

(Bani Israel)

Do not ever go closer to fornication—it is open impudence and is a very bad path—'

(4) Fury grows arrogance, ill will, Jealousy—rebellion and treachery—There was certain youth who came to Prophet (Sal'am) thrice and begged to be advised—Holy Prophet (Sal'am) replied him all the times—'la taghadhab' (keep away from fury).

According to Islamic teachings high morals are raised by four resources - i.e. contentment—Modesty—Valour and justice. The Virtues of contentment are—endurance of distress—subduing of ranchor—non-teasing and non-torturing and forbearence—humbleness—non-confusion—-non-perplexity—-non-aggression etc—In Holy Quran the word Sabr (contentment) has recurred 90 times in different places and 16 categories are ascribed to it—Imam Hambal (rah) has observed about 'Sabr' as one half of 'the faith' (Iman) and other half is Shukr (gratefulness)

(2) Modesty also has got many virtues—It implies refrain ment from disgraced and proscribed—purity of views and actions. Modesty keeps away from impudence and shamelessness.

In short it kills falsehood and indulgence in evil (licentiousness)

(3) The valour implies 'vouchsafe' of ones honour—seeking avenues for superior morals—helping needy persons morally and and materially—Keeping away from wrathfulness and fury—It makes a man to surrender opeself to wisdom (and not to the impulse of desire only).

It is mentioned in a Hadith :

لَيْسَ الشَّدِيْدُ بِالصُّرْعَةِ إِنَّمَا الشَّدِيْدُ الَّذِىْ يَمْلِكُ نَفْسَهٗ عِنْدَ الْغَضَبِ

'lai shas-shadeedo bissu-ate innamash shadeedul lazi yamlik nafsahu indal gadhabe—'

The person is not wrestler (brave) who knocks down others brave is one who controls himself at the time of fury. .

(4) The virtues of justice is to adopt centre-path by ssing moderation, morality, mutliplicity and retrenchment—The sense of justice tells that benevolence and gracefulness are in tween miserliness and extravagance—justice does not take assumptions but to evidence and relevance—All this power that Islam is exponent of 'high morals' and for that it is also the ligion of Ethics.

It is said in Holy Quran :

(١) خُذِ الْعَفْوَ وَاْمُرْ بِالْعُرْفِ وَاَعْرِضْ عَنِ الْجَاهِلِيْنَ ۝ (س اعراف)

'ukhuzila fwa wamur bil-urfe wa-aaridhanil jahileena—'
(S. Airaf)

'Make forgiveness and over looking thy nature —Suggest doing of virtuous actions—and turn thy back to the ignorant—'

In Holy Traditions by Muslim it is reported from Nawas Bin Samaan (rad) as :

اَلْبِرُّ حُسْنُ الْخُلُقِ   خِيَارُكُمْ اَحَاسِنُكُمْ اَخْلَاقًا۔

'albirro husnul khalq

The virtue is the very name of good moral.

It is also mentioned in Sahihain :

,khyarukum a hasinokum akhla qan—'

Virtuous and better is one whose moral is good.

In Tirmizi it is reported from Abu Darda (rad) as said by Holy Prophet (Sal'am)

مَا مِنْ شَيْءٍ اَثْقَلُ فِيْ مِيْزَانِ الْمُؤْمِنِ يَوْمَ الْقِيٰمَةِ مِنْ خُلُقٍ حَسَنٍ
وَاِنَّ اللّٰهَ لَيُبْغِضُ الْفَاحِشَ الْبَذِيَّ۔

'maa min shaiyen athqalo fee meezanil momine yomal qiyamate min khulqin has-anin—'

On the Day of Judgment the weighty article in the balance of deeds of a believer shall be good moral—Nothing will be weightier than this—Allah runs ranchour against every impudent and sore-tongued.

It is further mentioned in Tirmizi as reported from Jabir (rad) to the effect that Holy Prophet (Sal'am) said :

إِنَّ مِنْ أَحَبِّكُمْ إِلَيَّ وَأَقْرَبِكُمْ مِنِّي مَجْلِسًا يَوْمَ الْقِيٰمَةِ أَحَاسِنَكُمْ
أَخْلَاقًا وَإِنَّ أَبْغَضَكُمْ إِلَيَّ وَأَبْعَدَكُمْ مِنِّي مَجْلِسًا يَوْمَ الْقِيٰمَةِ الثَّرْثَارُوْنَ
وَالْمُتَشَدِّقُوْنَ وَالْمُتَفَيْهِقُوْنَ؛

inna min ahabbe kum ilayya wa aqrabekum mini maj lisanyyomal qiyamate ahasinokum akhlaqan wa-inna abghadhakum ilayya wa-ab-adakum minni maj lisan yomal qiyamate ath-thara tharona walmuta shad-dd qona walmuta faihoona

On the Day of Judgment that person from amongst Ye shall be dearer and nearer to Me in My Court who is bearer of good morals—But the gossip mongers and prentenders of well-wisher to others will be disliked by Me—And shall be farther apart in My Court.

In Sahih Tirmizi as well quotes Holy Prophet (Sal'am) as saying :

إِنَّ صَاحِبَ حُسْنِ الْخُلُقِ لَيَبْلُغُ بِهٖ دَرَجَةَ صَاحِبِ الصَّوْمِ وَالصَّلٰوةِ

'inna sahiba husnil khulqe la-yablugha behi darajata Sahibissaume wassalate—'

Man of good moral gets that position which is obtained by he Nafl Fast and Nafl Salat.

It establishes beyond doubt that Allah and His Prophet Sal'am) attach high value to good morals. Hence, it should be emembered that so for good moral is concerned it is three cornered good—good to man of good moral to himself, good near Allah and good near Prophet (Sal'am).

The man who would consider himself humble to others would always be out of Superiority complex and would be attempting to do better always-would refrain from teasing others and would forbear anything unpleasant or insolent from others and won't consider any retaliation in the normal course of conduct.

Good behaviour towards Allah implies that whatever Allah grants to His servant he should express gratitude for all that and should never talk or think otherwise about 'Benevolance of Allah and His pleasure—'

Sheikhul Aulia Hazrat Syed Abdul Qadir Jeelani (rad) in this context has observed as follows :

كُنْ مَعَ الْحَقِّ بِلَا خَلْقٍ وَمَعَ الْخَلْقِ بِلَا نَفْسٍ۔

kun ma-alhaqqe bala khalqinw wa-ma-al khalaqa bala nafsin

With Allah thy dealing should be such that creature hath no concern with it-and with the creature it should be as such that thy impulse (desire) should have nothing to do with it.

Thus, in short, Islam is out spoken in moral values and good behaviour and it is in respect of thought and action both.

It is rather applied ethic or code of conduct of good behaviour that is observed and enjoined in Islam.

a) It is ordained by Islam that 1/8 of the Zakat is meant for poors and needy.

b) In booty 1/5 of the value or the kind is meant for orphans and such other deserving persons.

c) In regular income or revenue 1/5 is also levied and meant for expenditure on orphans and such other persons.

d) The expenditure incurred in the respective account includes the cost of administration incurred in managing the respective affairs.

e) Islamic State is ultimately responsible for its citizens in respect of indebtedness and matters inter alia—It is duty of the state to free people from such bondage (in lieu of indebtedness).

f) 1/8 part of the Zakat is reserved for emancipation of slaves. In addition to it funds can be raised separately under this head of account.

And there is no other such instance of any religion which allocates for needy and poor, for ultimate clearance of dues obtained as loan by its citizens and for emancipation of any individuals from slavery or such bondage.

In Islam emphasises on observance of treaties and Pacts—And in case of breach of trust by other party the notice period has been fixed as 4 months—as ultimatun.

In Islam moral is not decorative it is enforced and enjoined by Allah as such :

قُلْ اِنَّمَا حَرَّمَ رَبِّیَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَالْاِثْمَ وَالْبَغْیَ
بِغَیْرِ الْحَقِّ وَاَنْ تُشْرِكُوْا بِاللّٰهِ مَا لَمْ یُنَزِّلْ بِهٖ سُلْطٰنًا؛

'qul innama harrama rabbi al fawahisha ma-zahara minha wama batana walithma walbaghi bighairilhaqqe wa-an tushriko billahe malam yunazzil bihee sultanan.

'O' Apostle ! Tell that Allah hath forbidden following things : nudeness and impudence in all its kinds which are concerned with apparent or real situation—and assigning partner to Allah which hath no reasoning—'

Then it is said in another place :

'innallaha ya muro bil-adle wal-ehsane wa-eeta-e zil-qurba wa-yenha anil fasha-e wal-munkire walbaghi '

'The things which Allah ordains are : Justice and obliging—and generous behaviour with nearer-ones. And the things which Allah forbids are : all kinds of impudence-all such actions which come under refutations (of and by Allah) and rebellion—'

Yet, in another place it is ordained ';

وَبِالْوَالِدَیْنِ اِحْسَانًا وَّبِذِی الْقُرْبٰی وَالْیَتٰمٰی وَالْمَسٰكِیْنِ وَ
الْجَارِ ذِی الْقُرْبٰی وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنْبِ وَابْنِ
السَّبِیْلِ وَمَا مَلَكَتْ اَیْمَانُكُمْ۔ (س النسآء)

'wa-bil walidaine ehsananw wa bi-zil qurba wal-yetama wal-masakeene waljarizil qurba waljariljanube wassahibe bil-janbe wabnissabeele wama malakat aimanukum—' (S. Nisa)

Be obliging to the following persons : Parents-orphans masakeen (poors)-next door neighbour-anyone of the neighbourhood—Your companion-stranger (traveller) slaves (including slave maids).

'It is said in Sahih Bukhari that the person is not among believers at all if he is not appreciated by his neighbours and the person cannot enter Paradise if his neighbour is not in comfort with him—'

It is also mentioned in Sahihain as reported from Abu Huraira (rad) :

اَلسَّاعِیْ عَلَی الْاَرَامِلَةِ وَالْمِسْكِیْنِ كَالْمُجَاهِدِ فِیْ سَبِیْلِ اللّٰهِ۔

'assaa-e alal aramilate wal miskeena kal-mujahide fee sabeelillahe—'

'The person who renders any service to widows and poor persons is like a crusador—'

It is mentioned in Sahih Bukhari as reported from Sahail Bin Saad (rad) :

اَنَا وَكَافِلُ الْیَتِیْمِ فِی الْجَنَّةِ هٰكَذَا وَاَشَارَ بِالسَّبَّابَةِ وَ
الْوُسْطٰی وَفَرَّجَ بَیْنَهُمَا شَیْئًا۔

ana wa kafilul yateeme filjannate haakaza wa-ashara bis-sabate wal wasta wa farraja baina huma shaiyan—'

Prophet (Sal'am) Said : In Paradise my self and caretaker of the orphan will be like these two fingers-(pointing to the fore-finger and the middle one)—explained).

It is mentioned in Abu Daud as reported from Hazrat Abu Murtiza (rad) that the last words of Prophet (Sal'am) were as follows :

اَلصَّلٰوۃُ اَلصَّلٰوۃُ اِتَّقُوا اللّٰہَ فِیْ مَا مَلَکَتْ اَیْمَانُکُمْ۔

'assalatus-salato ittoqullaha fee ma malikat aimanu-kum—'

'Salat and Salat only and fear of Allah regarding slave-maids and slaves—'

It is said by Allah :

وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْاَرْضِ مَرَحًا ؕ اِنَّ اللّٰهَ لَا
يُحِبُّ كُلَّ مُخْتَالٍ فَخُوْرٍ ۝ وَاقْصِدْ فِيْ مَشْيِكَ وَاغْضُضْ مِنْ صَوْتِكَ ؕ
اِنَّ اَنْكَرَ الْاَصْوَاتِ لَصَوْتُ الْحَمِيْرِ ۝ (س لقمٰن ع 2)

wala tusaa-ir khaddaka linnase wala tamshe filardhe marahan innallaha la-yuhibbo kulla mukhtalin fa khor-waqsid fee mashyeka wagh dhudh min sau tika inna ankaral aswate la-sautul hameer.

Do not turn thy face from people in spate of arrogance-do not walk on earth arrogantly. Allah doth not like any fraudulantly proud person—Keep thy speed mediocre—Keep thy voice low and soft—Remember that the voice of the ass is harshest and ugliest among all the voices.

Ethic in respect of the homeland and the community.

wa-intaifataane minal momineenaq tatatalo fa-asleho baina huma (Hajrat)

If two groups (factions) of believers ensue a clash between themselves then all together should bring them to truce.

(2) يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا يَسْخَرْ قَوْمٌ مِّنْ قَوْمٍ عَسٰۤى اَنْ يَّكُوْنُوْا
خَيْرًا مِّنْهُمْ وَلَا نِسَآءٌ مِّنْ نِّسَآءٍ عَسٰۤى اَنْ يَّكُنَّ خَيْرًا مِّنْهُنَّ ۚ وَلَا
تَلْمِزُوْۤا اَنْفُسَكُمْ وَلَا تَنَابَزُوْا بِالْاَلْقَابِ ؕ (س الحجرٰت ع 2)

'ya ayyohallazina a amano la-yaskhar qaumum min qaumin asaa anyakono khairam minhum wala nisa-um min nisa-in asaa ayyakunna khairam-min-hunna wala talmizo anfusakum wala tana bazo bil-alqabe—' (Hizra't)

'Aye—Believers ! no community should laugh at others may be that community is superior to them-nor women should upon other women may be they are superior to them—Do not assign vice to one another among thee and do not suggest for one another among the bad titles.

(3) اِجْتَنِبُوْا كَثِيْرًا مِّنَ الظَّنِّ اِنَّ بَعْضَ الظَّنِّ اِثْمٌ وَّلَا تَجَسَّسُوْا
وَلَا يَغْتَبْ بَعْضُكُمْ بَعْضًا ؕ (س الحجرٰت ع 2)

'aj tanibo katheeram minazzanne inna baadhazanne ithmunw wala tajassasu wala yaghtab badhukum baadhan—' (Hajrat)

Refrain from too many ideas as any of it may be sinful—Do not be in quest of weakness of anyone-nor do back-biting aganist anyone.

Good Behaviours to the followers of other religions is ordained as follows :

لَا يَنْهٰىكُمُ اللّٰهُ عَنِ الَّذِيْنَ لَمْ يُقَاتِلُوْكُمْ فِي الدِّيْنِ وَلَمْ يُخْرِجُوْكُمْ مِّنْ دِيَارِكُمْ
اَنْ تَبَرُّوْهُمْ وَتُقْسِطُوْۤا اِلَيْهِمْ ؕ اِنَّ اللّٰهَ يُحِبُّ الْمُقْسِطِيْنَ ۝ (س الممتحنة ع)

,la-yenha kumullaho anillazina lam yuqatilokum fid 'deene walam yukhrijo kum min deyarikum an tabarro hum watuqsito-a ilaihim innallaha yuhibbul muqsitee-na—' (S. Humtahna)

'With such people as not fought with thee against thy religion and have not exiled thee from thy homeland—Allah hath not forbidden thee from doing good and doing justice to them—Allah loveth the just people—'

(2) إِنَّ اللّٰهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمٰنٰتِ إِلٰٓى أَهْلِهَا، وَإِذَا حَكَمْتُمْ
بَيْنَ النَّاسِ أَنْ تَحْكُمُوْا بِالْعَدْلِ ط (س النسآء ع 7)

'innallaha ya murukum antu-addul amanate ila ahleha wa-iza hakamtum bainannase antahkamo bil-adle—'

'Allah enjonins upon thee to return the deposit (amanat) to its assignor—And when there art arbitrating between persons then do it judiciously.

There are so many other orders for Muslims to observe as normal code of behaviour to other persons. Early followers of Islam acting upon this ethical code of conduct had been able to rule over foreign lands and hearts of the people irrespective of any distinction of caste, creed and race.

PART 4

ISLAM SOLVES THE TANGLE OF MERCY AND JUSTICE

The Christianity in its present form is based on two assumptions :

(i) Adam committed sin and the entire humanity is smeared with it.

(ii) MERCY OF ALMIGHTY Wished to clean the humanity from the sin but the justice of Almighty wished to retribution for the sin as precondition for it.

Then God sent His Son in the world—He was condemned—He endured all troubles, distresses and tribulations, went into Hell and became redeemer of the sinners—In this way the justice was maintained and Mercy of Almighty granted forgiveness to the sinners.

Islam has corrected the above presumptions of Christianity in the following way :

A—Adam (alai) was granted forgiveness that was sought by him--and he was cleaned of the sin—Hence, the mankind does not inherit 'sinfulness' from Adam.

(1) فَتَلَقّٰٓى اٰدَمُ مِنْ رَّبِّهٖ كَلِمٰتٍ فَتَابَ عَلَيْهِ اِنَّهٗ هُوَ التَّوَّابُ
الرَّحِيْمُ ○ (س البقرة ع 3)

fatalaqqa adamo mir rabbehi kalematin fataba alaihe innahu huwattawwabur raheem— (S. Baqrah)

'Adam learnt certain words from his Fosterer by virtue of which Allah paid attention to it—Allah is Hearer of all things and is Most Merciful.

(3) ثُمَّ اجْتَبٰهُ رَبُّهٗ فَتَابَ عَلَيْهِ وَهَدٰى - (طٰهٰ - ع 17) ÷

thummajtabaho rabbohu fataba alaihe wahadaa
(S. Teha-7)

The Allah exalted Adam and turned to him and showed him the wayout.

B—It is the doctrine of Islam that punishment to the innocent in place of the sinner is tyranny (oppression).

Hence, Jesus Christ's going to Hell being condemned on that account is absolutely wrong—And logically it is repugnant of Mercy itself to punish an innocent for sake of showing Mercy to the sinners.

(1) Any sin which is concerned to Allah alone is within the Absolute Divine Right to grant forgiveness to the sinner.

(2) Any sin or offense which is towards Servants comes under the Right of Servants and Allah show justice in deciding about such matters keeping in view the some Holy Prophet (Sal'am) has said :

يُغْفَرُ كُلُّ ذَنْبٍ لِلشَّهِيْدِ اِلَّا الدَّيْنُ -

'yugh faro kullo zambil-le-shaheede illaddeeno—'

'All the sins of the martyr are forgiven but not the debt—'

It may also be reminded here that it is Islam above which has a division of Rights between Divine and the Servant and their classification under His Mercy and justice other wise christianity or other religions have further complicated the problem. Islam thus enjoys privilege of offering a solution to the tangle of Mercy and justice—'

PART V

ISLAM THE SUSTAINER OF KNOWLEDGE AND RECOGNIZER OF SCHOLARS

The advancement of knowledge in modern era has recurred recognition for itself. But the era in which Islam had its dawn was of complete darkness and degeneration, not only in Arabia but the entire world with no exclusion.

Arabs were quite illiterate but were proved of their cultural heritage and traditions. Jews and Christians too were deprived of knowledge. The Bishops and revered clergy had the humble standard of learning the text-words of the Bible without commentary or its translation. The Jews on the other hand had categorized such episodes which had come out of fiction as equal to the Revelation.

In India Shrimad Bhagwad and 18 Puranas were the highest grades of learning and its scope was enlarged later to the episodes of Mahabharat and Ramayana.

China and Persia were not different. And Europe was also void of knowledge completely.

Then it was Islam that arose to extend its patronage to knowledge and accorded recognition practically to the scholars.

In Hindu literature and their Mythology these are gods and godesses whom the man is ever-required to worship as Pujari. The man is not assigned any status.

But Islam was first to tell that man is the foremost of the entire creation of Allah and the Arch-angel was asked by Almighty Allah to prostrate to Adam in order to recognize his superiority. It was because 'men' is determined as superior most to all of His creations.

The Ayat of Surah Baqrah is also the extreme exponent of the virtue of knowledge (ilm). As it puts it :

مَا عَلَّمْتُمْ مِّنَ الْجَوَارِحِ مُكَلِّبِيْنَ س المآئدة ع ١

ma-allamtum minal jawarehe mukallibeena
(S. Maida-1)

The knowledge maketh the hound to hunt the prey and the prey orders the man (its master) to be hunted.

The concept of the greatness of knowledge is put straight in Surah Mujadila as follows :

يَرْفَعِ اللّٰهُ الَّذِيْنَ اٰمَنُوْا مِنْكُمْ وَالَّذِيْنَ اُوْتُوا الْعِلْمَ دَرَجٰتٍ ؕ

'yar fa-llla hullazina aamano min kum wallazina otul-ilma darajatin—'

'Allah enhances the degrees of such persons who are believers and of those who have received knowledge.'

Per the above Ayat enhancement of the degree is equally determined on basis of knowledge (learnings) as on basis of 'belief'.

Then, at the very outest of the revelation of Holy Quran it is said :

اِقْرَاْ وَرَبُّكَ الْاَكْرَمُ ۙ الَّذِىْ عَلَّمَ بِالْقَلَمِ ۙ عَلَّمَ الْاِنْسَانَ مَا لَمْ يَعْلَمْ ؕ

iqra wa rabbukall-akramullazi aliama bil qalame all-amal insana maalam yaa lam. (Surah Alaq)

'Read ! And Thy Fosterer is Most Graceful. It is He alone Who hath imparted knowledge through pen. It is He again Who imparted knowledge of such branches (sciences) which man did not know hitherto at all—'

It shows that Holy Quran pursues to acquire knowledge and grants high grade and status to the scholar and men of knowledge.

We find that in Holy Quran there are certain Prayers mentioned as made Apostles (-alaihim). For instance there is prayer by Hazrat Nooh (alai) :

رَبِّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِمَنْ دَخَلَ بَيْتِيَ مُؤْمِنًا وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنٰتِ۔

'rabbigh firli walewalidayya waleman dakhala baitiya mominanw walil momineena wal mominate—'

(S. Nooh-2)

'O' my Sustainer grant Thy Forgiveness to me and my parents and to him who enters my home as believer—and to the believer men and the believer women—'

The prayers of Hazrat Ibrahim (alai) is :

وَاجْنُبْنِي وَبَنِيَّ أَنْ نَّعْبُدَ الْأَصْنَامَ ۝ (س ابراهیم ع6)

waj nubni wa baniya an naabudal isname—

(S. Ibrahim-6)

Prevent myself and my sons from idol worship.

The prayer of Sulaiman (alai) is as follows :

رَبِّ اغْفِرْ لِي مُلْكًا لَّا يَنْبَغِي لِأَحَدٍ مِّنْ بَعْدِي ۔ (س ص ع3)

rabbigh firli mulkalla yam baghi le-ahadim-min baadi. (Surah Suad)

'O' my Sustainer grant Thy Forgiveness to me and grant such a kingdom to me which is not attained by anyone afterwards—'

In prayer of Zikria (alai) was about a personal desire.

رَبِّ هَبْ لِي مِنْ لَّدُنْكَ ذُرِّيَّةً طَيِّبَةً (س آل عمران)

'rabbe hab lee minlladunka zurri-yetant ayyabatan—'

(S. Aale Imran)

O' my Sustainer grant me a clean son.

But the Prayer of Holy Prophet Hazrat Muhammad (Sal'am) was the shortest and the loftiest as follows :

rabbe zidni ilman (S. Teha)

'O' my Fosterer ! grant me enoriety of knowledge.

It clarifies here that in Islam knowledge (ilm) is regarded as the highest virtue. There are many attributory names of Prophet (Sal'am) in Holy Quran including 'rahmatul-lil-aalameen (Mercy for the worlds) Khatimun nabeen (last of the Apostles) and side by side them it is said about him :

وَيُعَلِّمُكُمُ الْكِتٰبَ وَالْحِكْمَةَ وَيُعَلِّمُكُمْ مَّا لَمْ تَكُونُوا تَعْلَمُونَ ۝ (البقرة ع18)

'wa yo-allimokum maalam takono taalamon—

'He is teacher of the book and the wisdom and is the teacher of such branches of knowledge which were not known to mankind hitherto—'

Islam has again got the credit of spreading of knowledge throughout mankind without any reservation or discrimination in respect thereof. Large heartedness and generosity was shown to this way also in different parts of the world which were alien to them.

Imam Abu Abdullah Mohammad Bin Ismail Bin Ibrahim Bin Al-mugheera (rah) the author of Sahih Satta is the foremost Scholar of Ahadith. He had come from Bukhara. Mugheera was the first in his line of descendence to enter Islam.

Imam Abu Hanifa Noman Bin Thabit belongs to Persia and his grand father had embraced Islam.

Similarly, Sabviya, Boo-Ali and Zejaj are also Ajamee.

Nor Ismail Bin Muhammad Jauhari and Ustad Majd-uddin Abu Tahir Muhammad Bin Yaqoob Ferozabadi were Arabs.

Abul Ferha, the eminent scholar of Arabic and Author of so many books is from Matta. Ibne Khaldoon the founder of the Philosophy of History was a Tunisian. Historian Al-Shaheer Burhan Uddin belonged to Mosil. Muqrezi was born in Ba-albic Imam Muslim (Sheik al Sahih) and Imam Abu Daud (Sheikh al Sunan) were Arabs by race but not by Nativity.

All this proves generosity of Islam in imparting knowledge and according recognition to scholars.

Allah has made knowledge as the distinction of Prophets and Apostles (alaihim) over the rest of the community of mankind. For instance Ibrahim (alai) says :

يَآاَبَتِ اِنِّيْ قَدْ جَآءَنِيْ مِنَ الْعِلْمِ (س المريم ع 2)

ya-abate inni qad-ja-a ni minal ilme. (S. Mariam)

O' Father ! I have received knowledge

It is said in S. Namal :

وَلَقَدْ اٰتَيْنَا دَاوٗدَ وَسُلَيْمٰنَ عِلْمًا (س۔ النمل ع 1)

'wa laqad aataina dauda wa-sulaimana ilman—'

We had granted knowledge to Daud and Sulaiman (alaihim).

About Hazrat Yaqub (alai) it is said :

وَاِنَّهٗ لَذُوْ عِلْمٍ لِّمَا عَلَّمْنٰهُ (س یوسف)

'wa-innahu lazo ilmillima allam naho—' (S. Yusuf)

Yaqub (alai) was man of knowledge. We had taught him (as such).

In support of pursuit of knowledge it is usually quoted as ollowsf :

اُطْلُبُوا الْعِلْمَ وَلَوْ كَانَ بِالصِّيْنِ۔

atlubul ilma wa lau kana bisseen

Some of the people ascribe these words to Holy Prophet (Sal'am) but it is not verifiable by any source. However, there is mentioned in Holy Quran about Hazrat Musa (alai) that in search of solution of same problem he went to Khidhir (alai) and expressed his desire in the following words :

عَلٰٓى اَنْ تُعَلِّمَنِ مِمَّا عُلِّمْتَ رُشْدًا۔

'ala anto-allimane mimma ollimta rushdan—'

Whatever knowledge Thou possesseth I have come to learn it (from thee).

Allah mentions scholars and angels in support of unity of the Divine :

شَهِدَ اللّٰهُ اَنَّهٗ لَآ اِلٰهَ اِلَّا هُوَ وَالْمَلٰٓئِكَةُ وَاُولُوا الْعِلْمِ (س ال عمران)

'shahidallaho annahu la ilaha illa huwa wal malaikato wa-ulul-ilme—' (S. Aale Imran)

'Allah hath expressed that there is none worthy of worship except Him. Angels and scholars also do bear the same testimony—'

Then in support of the Prophethood of Prophet Muhammad (Sal'am) Allah mentions scholars from among Men of Book :

(1) اَوَلَمْ يَكُنْ لَّهُمْ اٰيَةً اَنْ يَّعْلَمَهٗ عُلَمٰٓؤُا بَنِيْٓ اِسْرَآءِيْلَ (الشعراء)

'awalam ta kunllahum aayatan anyya lamahu ulama-o bani israela—' (S. Shaara-1)

'In this sign not sufficient for them that scholars from amongst Bani Israel know it all right—'

(2) وَيَقُوْلُ الَّذِيْنَ كَفَرُوْا لَسْتَ مُرْسَلًا ؕ قُلْ كَفٰى بِاللّٰهِ شَهِيْدًاۢ بَيْنِيْ وَبَيْنَكُمْ وَمَنْ عِنْدَهٗ عِلْمُ الْكِتٰبِ (س الرعد ع 6)

'wayuqulul lazina kafaru lastamur salan qul kafa billahe shaheedam baini wa-bainakum wa man indahu ilmul kitabe—' (S. Raad)

'Disbelievers refute that thou art not the Prophet. Tell that Allah is witness between myself and ye. And the person is also the witness who possesseth the knowledge of Torah and Bible—'

Knowledge is given recognition for support of any assertion :

قُلْ هَلْ عِنْدَكُمْ مِّنْ عِلْمٍ فَتُخْرِجُوْهُ لَنَا ط (س الانعام ع ۱۴)

'qul hal indakum min ilmin fatukh rijohu lana—'

(S. Inam-17)

'Inquire from them that have ye got any knowledge then present it to us—'

نَبِّـُٔوْنِيْ بِعِلْمٍ اِنْ كُنْتُمْ صٰدِقِيْنَ ۔ (س الانعام)

'Nabbe-o nee be-ilmin in kuntum saadiqeena—'

(S. Inam)

'If thou art true then prove it to me by any branch of knowledge—'

Islam raises objection on half-backed person whose arguments are not supported by any branch of knowledge :

(2) وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهٖ عِلْمٌ اِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ
اُولٰٓئِكَ كَانَ عَنْهُ مَسْـُٔوْلًا ۝ (س اسرائیل ع 3)

'lima tuhajjona feema laisa lakum bihee ilmun innassam-a walbasara wal fo-ada kullo ulaika kana anho mas-olan—' (Bani Israel)

Do not follow the thing thou doth not know—undoubtedly, ears, eyes, heart (all these) will go on inquiring about it.

In compliance of these Aayat and instructions from Almighty Allah and Prophet (Sal'am) our ancestors in Islam did to their best and won recognition from the world over.

During the days there were Abbasi empire in Baghdad, Umwian empire in Andlus and Tatmian empire in Egypt there was race among them about enhancement of knowledge and support of scholars. Each of them wanted to be recognized more advance than the other in knowledge of Arabic and out turn of ulemas (scholars). Samarkand had the observatory matching to that of Andlus Abbasian empire had spread knowledge from Baghdad to the farthest corners of India, China and Tartar and Andlus had spread it into Italy, France and Germany and had enriched those parts of the world.

In the court of Muslim kings have been learned scholar of Christianity, Jewism, Hinduism, Chinese and Greek Philosophers with due respect and honour.

There have been Reading Rooms, Libraries and Reference Rooms attached to every Islamic institution and there were Hostles for scholars attached to each of them.

DIVISION OF KNOWLEDGE

Broadly speaking there have been two divisions :

A. External knowledge (Jali uloom)

It is acquired by following ways :

1. Ocular knowledge—It includes all such sciences which are concerned with observation and reasoning, research and experimentations etc.
2. Audible sciences which include all such knowledge that can be experimented in lab and detected in the phenomenon.
3. The sciences that come out of the choice of heart i. e. the knowledge that is acquired through heart.

B. Internal knowledge (Khafi uloom)

Internal knowledge can be acquired by the following method :—

1. Faith (Iman)—Which convinces of that part of knowledge which is unknown and it is based on the knowledge that is already possessed and is the known part.

2. Intelligibility (Firasat) which carries to the secret sect of knowledge by maturity of sensation.
3. Attachment (Maarifat) which commences after material experimentation.

ILM-E-LADUNNI—This branch of knowledge is that which is not acquired but institutional. It has been exclusive to Apostles (alaihim).

Abudiat (Servanthood) Sub-servience (Mutabiet) and truthfulness (Sidque) do come within its perview.

This knowledge (i.e. knowledge by this mean) is superiormost and possessor of such knowledge enjoys the priviledge of :

'ma yentiqo anil hawa-aa in huwa illa wah yun yuha

Those who are after materialism have not yet been able to reach the reality of the matter. Nor the exact process of its growth has been ascertained. The latest addition in the Philosophy of materialism is professed to be the Dialectical Materialism which points to a particular tendency of matter and not the exact process of the growth—Hence, the materialism are still in the way—unconvinced and undecided. But the scholar of this knowledge with which we are concerned reveals the reality of soul and tells of : 'arrooho min amre rabbi' and is aware of the existence of aalame amr (the celestial world) —beyond 'aalame khalq' (the material world). It proves beyond any doubt that the knowledge we have been talking of is for superior than all of the rest as it discovers the intengible and makes it intelligible. The claim of Islam in this respect as being Deenul ilm (the path of knowledge) and Pursuer of knowledge (Haami-ul-ilm) can be no mean be denied or minimized.

INSTANCES OF ISLAM'S BEING PURSUER OF KNOWLEDGE

There are numerous instances to quote patronage of Muslim Kings extended to Christians and other non-Muslim scholars on merit of their knowledge.

In the court of Mansur Abbasi who was himself a scholar of Holy Quran and Traditions there were such non-Muslim scholars as Jureash Bin Najteschew and Jessey Bin Shehlather both Christians. They were the Royal Physicians one after another. Nau Bakht and Abu Sehl both Parsis were the Royal High Officers.

In the court of Mehdi Teufal Leonai (Saebean by religion) was a first rank officer.

In the court of Haroon-al-Rasheed Najteschew and Gabriel (Christians) were Mansabdar. The Director of Education was another Christian scholar Jonah Bin Malensoya.

In the court of Mamoon Batrique Jonah and Sehl Bin Sabor (Christians) were among the top court officers.

In the court of Mutasim, the chief of the court Physicians was Salamvia Bin Naban, a Christian.

In the court of Mutawwakil Huneen Bin Isaac occupied the highest position. He was compensated additionally for translation from other languages into Arabic by gold equal to the weight of the payers—beside a monthly allowance and annual grant.

The court of Radhi had a Christian scholar named Taifuri Nasrani beside a Bishop Mathew Bin Yunis.

The sons of Thabit Bin Murrah—Abraham and Sanan and Abu Hasan Hufaid Thabit (Saebian by religion) were the members of the Secretariat in the court of Mutazid.

In the caliphate court two Christians Kast Balbakr and Yahya Bin Adi Bin Hameed enjoyed privileged position.

There are thousands of such instances in the courts of Muslim rulers and kings who were an ideal Muslims and retained non-Muslim scholars in their association on merit of the learnings and pure knowledge.

Vis-a-vis this there is not a single instance of any Christian court or institution in which a Muslim scholar was retained.

Contrary to this there are such instances like expulsion of Jews from Spain on 20th of March, 1492 on charge of studying books of a Muslim Philosopher Ibne Rushd—or exiling of Isabelian Muslim on charge of preaching Islamic knowledge.

Here, it is necessary to underline that the aforementioned expulsions or exilings were not due to descrimination on basis of religion or community but on basis of the spread of knowledge and such Christian scholars who spread knowledge were also victimized and exiled. For instance, Prof. Jerunu was imprisoned on charge of propagating 'unity of Allah'. He was finally burnt alive to death in 1600 A.D.

On the subject of the shape of earth there has been enormous blood shed in Europe. Prof. Galibi had expounded the theory of the punctual movement of stars and was killed on that very account.

Madame Monta, a learned scholar of medicines acquired knowledge and training of small-pox inoculation in constantinable and went to England. At that time a memorandum was presented by Kinsia to the king seeking ban on that inoculation by mean of a Royal Decree.

While in America a method was evolved to keep the woman immune from pangs of delivery at the time of child birth, clergy characterized it as anti-God and stormed against it. They called it against the Will of God that contained—the woman would effect delivery in pangs.

A research scholar Pellage had discovered that death had occured to animals even before Adam (alai)—and he was killed for saying to that effect. Holding of such view was also made an offence and death penalty was declared for the offenders.

De Romance had observed that the rainbow is not the Bow of God but reflection of the rays of sun on the crystals of water. He was imprisoned and sentenced to death for saying so. His dead body along with all his works was set-ablaze.

The Library of Iluxandria was burnt down to ashes during the reign of Ceasar Jul. because there were such books also in it which were against the contentions of Christian belief. Whatever books were remained unburnt were subsequently made bonfire of.

Eight thousand books Gharnatan Library—a Muslim institution were burnt by K. Aximus.

All these instances are sufficient proof to establish and recognize the claim of Islam beingpursuer of knowledge.

PART VI

ISLAM—A RELIGION OF ACTIONS

The knowledge that is not backed by action or cannot support it in practice is not worthwhile—as it is observed by Holy Quran :

اَللّٰهُمَّ اِنِّيْٓ اَسْئَلُكَ عِلْمًا نَّافِعًا وَّعَمَلًا مُّتَقَبَّلًا ؂

'alla humma inni asaluka ilman nafe-an wa amalan mutaqabalan—'

There mistake in understanding Islam might have caused due to the concept of 'tawakkul' (surrender to Allah) and Muslims as well as non-Muslims both have made such mistakes —being unable to understand as to what is real definition is.

Islam has clearly made it known :

لٰكِنِ الرَّسُوْلُ وَالَّذِيْنَ اٰمَنُوْا مَعَهٗ جٰهَدُوْا بِاَمْوَالِهِمْ وَاَنْفُسِهِمْ ۭ
وَاُولٰۗىِٕكَ لَهُمُ الْخَيْرٰتُ ۡ وَاُولٰۗىِٕكَ هُمُ الْمُفْلِحُوْنَ ۝ (التوبة ع١٠)

la kinir-rasulo wallazina aamano ma-a hu jaahado be-amwalehim wa-an fusehim wa-ulaika lahumul khairato wa ulaika humul mufleh. (S. Tobah-1)

Prophet and his believer companions have led crusade with their wealth and lives. There is good for them only and they alone are to get deliverance.

(٢) وَاَنْ لَّيْسَ لِلْاِنْسَانِ اِلَّا مَا سَعٰى ۝ وَاَنَّ سَعْيَهٗ سَوْفَ يُرٰى ۝ (النجم ع٢)

'wa laisa lil insane illa ma-sa-a wa-anna saa-yahu saufa yura—' (S. Najm-2)

'Nothing is for man except what he strived for. And undoubtedly, he would see the result of his endeavours—'

(3) فَلَا كُفْرَانَ لِسَعْيِهٖ (س الانبیاء ع 6)

fa la kufrana lesaa-yehee (S. Ambia-7)

'Whoever doth action with good faith his endeavour won't go futile—'

(4) وَلِكُلٍّ دَرَجٰتٌ مِّمَّا عَمِلُوْا (س الانعام)

'wale kullin darajatum mimma amilo—' (S. Inam)

There are degree for everyone according to their actions.

Actions are also divisible into two—(1) actions for the worldly objectives and (2) actions for benefit of the Hereafter. Islam pursues both of the categories. As it is said :

رَبَّنَآ اٰتِنَا فِی الدُّنْيَا حَسَنَةً وَّفِی الْاٰخِرَةِ حَسَنَةً وَّقِنَا عَذَابَ النَّارِ۔

rabbana aatina fidduniya hasanatanw wa fil aakhirate hasanatanw wa-qina azabannar

'O' our Sustainer ! make this world and the Hereafter good for us. And save us from the fire of Hell—'

It is mentioned in Sahih Muslim as reported from Abu Huraira (rad) :

اِحْرِصْ عَلٰى مَا يَنْفَعُكَ وَاسْتَعِنْ بِاللّٰهِ وَلَا تَعْجِزْ

ehriso ala ma yen-fa-uka wasta-in billahe walatojiz

'Tempt and pursue the thing that is beneficial for thee and invoke for Allah's Help. And do not sit undone and idle—'

It is reported from Saad Bin Abi Wiqas (rad) in Sahihain that once he fell ill and Prophet (Sal'am) went to inquire about his health. And when Saad (rad) solicited favour of opinion of Prophet (Sal'am) about the Sadaqa that he should part with from his assets the latter said to the following Ayat :

اِنْ تَذَرْ وَرَثَتَكَ اَغْنِيَآءَ خَيْرٌ مِّنْ اَنْ تَدَعَهُمْ عَالَةً يَّتَكَفَّفُوْنَ النَّاسَ۔

'intazar warathataka aghne ya-a khairum min an tada-a-hum aala tanyya takaffafona-nnasa—'

If thou leaveth behind wealth (or assets) for thy heirs—then it is better than leaving thy heirs without any wealth or assets to beg of the people—'

PRINCIPLES OF INHERITANCE IN ISLAM

1. Half of the assets of the deceased are divided among the following five :

Husband (if deceased is the wife and died issueless)—the daughter if she is the only daughter (or grand daughter)—sister who is alone from mother's or father's side or sisters from father's side (if there is no male issue on either side).

2. one fourth of the assets are divided as follows :
   Husband (including children of the wife)
3. 1/8 of the assets inherited by wife (including issues)
4. 2/3 of the assets divided among 4
   —two or more daughters
   —Grand daughters
   sisters from parents
   sister from father's side
5. 1/3 of the assets is divided among the 3
   (1) Mother (when the deceased has no issue)
   (2) Children of the mother (male and female to share equally)
   (3) Grand father and brothers of the deceased
6. 1/6 of the assets is divided among 7
   (1) Father (when the deceased has no issue)
   (2) Mother (In case deceased has son, grandson, brothers and sisters)
   (3) Grandfather (with sons and sisters of the deceased)
   (4) Grandmother or grandmothers

(5) Issues from the mother

(6) Grand daughters

(7) Auntees (on father's side) with real sisters

In Holy Quran it is said that in case of larger assets and properties there should be Will in that respect :

كُتِبَ عَلَيْكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ إِنْ تَرَكَ خَيْرًا الْوَصِيَّةُ لِلْوَالِدَيْنِ

'kutiba alaikum iza hadhara ahada knmul mauto in taraka khaira nil wasi-yetulil walidaine

(S. Baqrah-22)

'It has been written for ye—if anyone from ye leaves enormous wealth—then he should make a Will for parents and near relations vividly. It is necessary for the restraints—'

It is enjoined about protection of assets :

وَالْأَقْرَبِينَ بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ ۝ (س البقرة ع21)

وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ الَّتِي جَعَلَ اللّٰهُ لَكُمْ قِيَامًا (س النساء ع1)

wal aqrabina bil maroofe haqqan alal muttaqina 'wala totus sufaha-a amwala-kumullati ja-a lal laho lakum qeyaman—'

(S. Nisa-1)

'Do not assign thy wealth and assets to the unwise. Allah hath made wealth and assets worth maintaining for ye—'

Islamic code in respect of Sales, purchases, trading etc does also prove that this religion is religion of actions-Everyone knows it that the early Mahajirs (Migrants) were all famous traders of Mecca and the Ansars were all farmers. That is why Allah has described reward (Thawab) and crusade (Jihad) in that terminology. Everyone also knows that these two trades (business and farming) do not run without action.

The assets and properties of the companions (rad) can well be imagined of by the following facts :

A—Abdur Rahman Bin Auf (rad) who is one of the first ten Muslims (Ashra Mubash-shira) had spent the following in path of Islam.

1. About 4000- Which constituted 1/4th of his entire assets at that time.
2. 40000 Dinars.
3. 40000 Dinars for the third time.
4. 500 horses for the fourth time.
5. 500 Naqas for the fifth time.
6. After passing away of Prophet (Sal'am) he offered as gift one of his gardens to the Revered Mothers in Islam which was sold out for 4 lakhs of Dinar.
7. He had left a Will to the effect of 50000 Dinar for spending in Name of Allah.
8. He had willed that every Badr participant companion (rad) be gifted from his assets 400 Dinars. At the time of his death such companions were counted as one hundred in number.
9. He gave 1000 horses in Name of Allah.
10. At the time of execution of the Will gold coins were found in very large quantity and the executioners had got tired of dispensing with it.
11. After gold coins and Bullions 1000 camels, 100 horses and 3000 goats were counted.
12. He had four wives—each was reconciled to 80000 Dinar cash (Ref—Tehzeebulasmaa).

B. Syedna Zubair (rad) the cousin (father's sister's son) had left a Will to the effect that first his debt be cleared-then one third of the remaining assets be given out as Sadaqa—After that the remaining be divided to the heirs of the deceased.

He had 14 Lakhs' indebtedness cash with him was in smaller quantity and the bulk was in the form of farming land and residential plots and property—He owned 11 houses in Madina, 2 houses in Busra, One house in Egypt— He had a tract of cultivable land which was purchased at that time for 71 lakhs of Dinars —When all his property and assets were sold out it brought 5 crore 2 lakh of Dinars—First the debt was cleared and for 4 subsequent years it was repeatedly announced on eve of Haj that anyone claiming any dues against Zubair should collect it from the executors of the will—After 4 years the heirs were given their proportion out of it.

It is mentioned in 'Tehzeebul asmaa' about him that he had engaged one thousand slaves in different trades and the entire profit through them was given out in charity.

A comparative study of religions in this context would show that Budhism has professed beggery. Vedas require 1/4th of the life to be passed in jungles and christianity believes that a camel can pass through the thread passage of a needle but it is more difficult for a wealthy person to enter into the Heavenly Kingdom—It is Islam only which professes to earn wealth by permissible legitimate means of business and farming and spend it proportionately for worldly requirements and in path of Allah and distribute it afterwards to the heirs entitled to it proportionately.

About such men of status, it is said in Holy Quran :

رِجَالٌ لَّا تُلْهِيهِمْ تِجَارَةٌ وَّلَا بَيْعٌ عَنْ ذِكْرِ اللّٰهِ (س النور ع ۴)

rijalulla tulheehim tijaratunw wala bai-un an-zikrillahe

(S. Noor-4)

'These are such men of Allah whom business and sale and purchase doth not slacken from memorization of Allah—'

In Islam actions for the good of Hereafter are also professed in the following manner :

(۱) فَاسْتَبِقُوا الْخَيْرٰتِ (س البقرة)

fastabiqul khairate (Baqrah)

Compete in performance of virtuous deeds.

(2)- وَاذْكُرِ اسْمَ رَبِّكَ بُكْرَةً وَّاَصِيْلًا ۝ وَمِنَ الَّيْلِ فَاسْجُدْ لَهٗ وَسَبِّحْهُ لَيْلًا طَوِيْلًا ۝

'wazkurisma rabbika bukratanw wa-aseelan wa-minal laile fasjud lahu wa sabbeh-hu lailan taweelan—'

'Memorize thy Sustainer before noon as well as in afternoon and during the night—Prostrate for Him alone—praise and glorify Him-abundantly during night.

(3) وَاسْجُدْ وَاقْتَرِبْ ۝ (س العلق)

wasjud waqtarib (S. Alaq)

'Prostrate and get benign'

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوا اذْكُرُوا اللّٰهَ ذِكْرًا كَثِيْرًا ۝ (س احزاب ع ۶)

'ya ayyohallazina aamanuz kurullaha zikran katheeran

(S. Ahzab)

'O' the Believers ! memorize Allah-memorize in abundance—'

(5) وَاذْكُرِ اسْمَ رَبِّكَ وَتَبَتَّلْ اِلَيْهِ تَبْتِيْلًا ۝ (س المزمل ع ۱)

'wazkurisma rabbika watabattal ilaihe tabteelan—'

(S. Muzammil)

'Memorize thy Sustainer ! and worship turning away from all the rest—'

It is enjoined by Allah to cast a searching look upon His Universe and enlighten your hearts and brains-study characteristics of land and ocean and its utilization for benefit of humanity. And this action has also characterized as part of adoration of Allah which is mean of enhancement of their degrees before Allah.

As it is said .

اِنَّ فِيْ خَلْقِ السَّمٰوٰتِ وَالْاَرْضِ وَاخْتِلَافِ الَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِيْ
تَجْرِيْ فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَآ اَنْزَلَ اللّٰهُ مِنَ السَّمَآءِ مِنْ مَّآءٍ
فَاَحْيَا بِهِ الْاَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيْهَا مِنْ كُلِّ دَآبَّةٍ وَّتَصْرِيْفِ
الرِّيٰحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَآءِ وَالْاَرْضِ لَاٰيٰتٍ لِّقَوْمٍ يَّعْقِلُوْنَ ۝ (البقرة)

'inna fee khal qissamawate walardhe wakhtilafillaile wannahare walfulkallati tajri filbahre bima yen fa-unnasa wama-a anzalallaho minassama-e mimma-in fa-ahyabihil ardha bada mautiha wa bath tha fee ha min kulle da abbatin watasreefirri-yahe wassahabil mus-akh khare bainassama-e walardhe la-aayatille qau-min yaqilona—' (S. Baqrah)

It is ordained to cast searching look in the followings :

1. The formation of Heavens and earth.
2. Succession of the night and the day.
3. In the ships that are sailed in the sea for benefit of the people.
4. The rain that Allah showered from above and which grants lease of life to earth.
5. All the raptiles and cerature that creep on the soil.
6. The winds which blow from different directions.
7. The clouds that are suspended in between Heaven and Earth by Allah.

It is clear therefore that research in all such directions as mentioned afore are solicited by Allah in Holy Quran.

PART VII

ISLAM—THE FOUNDER OF BROTHER-HOOD

The brotherhood ordinarily is based on blood relationship between the two persons and their mutual interdependence or cooperation is natural—But its scope is very narrow and there are many where there is hatred in place of amity and love between the two real brothers—In Bible and Holy Quran there is mentioned the episode of Habiel and Qabiel—one brother killed the other and humanity was made Sanguine.

Beside that natural brotherhood there is another kind of brotherhood based on cohesion of ideology and uniformity of faith—Here we mean the same,

The brotherhood among the companions (radhiallahoan-hu) is an unique example which is not found any where else—The brotherhood was fostered in Mecca as well as in Madina.

In Macca the brotherhood was fostered to bring them in new order and integrate them to one another—While in Madina the brotherhood aimed at integration of Mahajirs and Ansars.

BROTHERHOOD AND SOLIDARITY IN MECCA

Muhammad (Sal'am)	Syedna Ali Murtiza (rad)
Syedna Abu Bakr (rad)	Syedna Umar Farooq (rad)
Amir Humza Bin Abdul Muttalib (rad)	Syedna Zubair Bin Haritha (rad)
Zubair Bin Al-awam (rad)	Ibne Masood (rad)
Syedna Uthman Zunnurain (rad)	Syedna Abdurrahman Bin Auf (rad)

A—BROTHERHOOD AND SOLIDARITY AT MADINA

After 5-6 months of the Hijrat when construction of Prophet (Sal'am) was in progress Mahajirs (migrants) and Ansars were individually introduced to one another and they were made to grow frieindship and solidarity among themselves. This programme initially brought 60 Mahajirs and 50 Ansar in mutual contract of frendship and solidarity at the Masque of Prophet (Sal'am) and the venue was later shifted to the residence of Anas Bin Malik (rad)—The words of Anas in Abu Daud are quoted as follows :

خَالَفَ بَيْنَ الْمُهَاجِرِيْنَ وَالْاَنْصَارِ فِيْ دَارِنَا مَرَّتَيْنِ اَوْ ثَلَاثًا۔

khaalafa bainal mahajirina wal-an-sare fee daarina marrataine au thala than.

'In our house Holy Prophet (Sal'am) conducted mutual contract between Mahajirs and Ansars twice or thrice to strengthen brotherhood and solidarity among themselves—'

It is reported from Ibne Ishaque :

تَآخَوْا فِی اللّٰہِ اَخَوَیْنِ ؕ

'ta-akh-kho fillahe akhwaine'

In the path of Allah two each of ye become brothers.

It seems that this fostering of brotherhood and solidarity has been going on as a solemn move in Madina at least till the victory of Mecca.

A table of brotherhood and solidarity in Madina is also being presented as under :

Mahajir	Ansar
1. Syedna Abu Bakr Siddique (rad)	Kharja Bin Zaid (rad)
2. Syedna Umar Farooq (rad)	Atban Bin Malik (rad)
3. Uthman Zunnurain Bin Affan	Aus Bin Thabit Ansari (rad)
4. Syedna Ali Murtiza (rad)	Sulman Farshi (rad)
5. Abdurrahman Bin Auf (rad)	Saad Bin Al-rabi (rad)
6. Abu Ubaida Amir Bin Al-jirah (rad)	Saad Bin Mauz (rad)
7. Talha Bin Abdullah Al-karshi Bin Ubaidullah	Kaab Bin Malik Bin Abi Ibne Kaab Ansari (rad)
8. Saeed Bin Zaid (rad)	Abi Bin Kaab Al-ansari (rad)
9. Zubair Bin Al-awam (rad)	Sulma Bin Sulafa (rad)
10. Syedna Zaid Bin Hartha (rad)	Usaid Bin Huzeer (rad)
11. Syedna Bilal (rad)	Abu Royam Al-khashee (rad)
12. Jafar Bin Abi Talib (rad)	Mauz Bin Jabal (rad)
Amar Bin Yasar (rad)	Huzaifa Bin Aleemun (rad)
Musab Bin Umair (rad)	Abu Ayyub Ansari (rad)
Abu Darda (rad)	Sulman Farsi (rad)
Ubaida (rad) Bin Al-harith Bin Abdul Muttalib	Umair Bin Hamum Bin Jamu (rad)
Zaid Bin Khattab (rad)	Muan Bin Adi Al-ajlani (rad)
18. Abu Muzmad Ghanwi (rad)	Ibada bin Al-Samit Anoor
19. Waheb Bin Saad Bin Abi Sarhalkarshi Al-amsi (rad)	Suwaid Bin Umro Al-ansari (rad)
20. Zul Shumalain Umair Bin Abd Umair Bin Fajla Al-zahri	Yazeed Bin Harith Bin Qais Bin Malik Al-ansari Al-bukhari (rad)
21. Uthman Bin Muzoon (rad)	Abbas Bin Ibada Khizaee Zoo-Aqtabeen Mahajir-o-Ansari (rad)
22. Talab Bin Umair Bin Wahab Al-kurshi Al-badri (rad)	Munzar Bin Umra Bin Kheenas Al-saadi Al-ansari (rad)
23. Abu Huzaifa Bin Atba (rad)	Ibad Bin Bashar (rad)
24. Muavia Bin Abi Sufian (rad)	Hatat (rad)

EFFECTIVENESS OF THE BROTHERHOOD

The movement of postering brotherhood and solidarity between Mahajirs (migrants) and Ansars (natives) entered into the norms of social behaviour and outlook in Madina. Ansari counterpart of the brotherhood cell used to take the mahajir comrade of the cell to his home and displayed all assets and property and shared it with the latter. It is mentioned that when Saad Bin Rabi took Abdurrahman Bin Auf to his home after the pledge of brotherhood he had two wives at that time. He brought

It is reported from Ibne Ishaque :

تَآخَوْا فِي اللهِ أَخَوَيْنِ

'ta-akh-kho fillahe akhwaine'

In the path of Allah two each of ye become brothers.

It seems that this fostering of brotherhood and solidarity has been going on as a solemn move in Madina at least till the victory of Mecca.

A table of brotherhood and solidarity in Madina is also being presented as under :

Mahajir	Ansar
1. Syedna Abu Bakr Siddique (rad)	Kharja Bin Zaid (rad)
2. Syedna Umar Farooq (rad)	Atban Bin Malik (rad)
3. Uthman Zunnurain Bin Affan	Aus Bin Thabit Ansari (rad)
4. Syedna Ali Murtiza (rad)	Sulman Farshi (rad)
5. Abdurrahman Bin Auf (rad)	Saad Bin Al-rabi (rad)
6. Abu Ubaida Amir Bin Al-jirah (rad)	Saad Bin Mauz (rad)
7. Talha Bin Abdullah Al-karshi Bin Ubaidullah	Kaab Bin Malik Bin Abi Ibne Kaab Ansari (rad)
8. Saeed Bin Zaid (rad)	Abi Bin Kaab Al-ansari (rad)
9. Zubair Bin Al-awam (rad)	Sulma Bin Sulafa (rad)
10. Syedna Zaid Bin Hartha (rad)	Usaid Bin Huzeer (rad)
11. Syedna Bilal (rad)	Abu Royam Al-khashee (rad)
12. Jafar Bin Abi Talib (rad)	Mauz Bin Jabal (rad)
Amar Bin Yasar (rad)	Huzaifa Bin Aleemun (rad)
Musab Bin Umair (rad)	Abu Ayyub Ansari (rad)
Abu Darda (rad)	Sulman Farsi (rad)
Ubaida (rad) Bin Al-harith Bin Abdul Muttalib	Umair Bin Hamum Bin Jamu (rad)
Zaid Bin Khattab (rad)	Muan Bin Adi Al-ajlani (rad)
Abu Muzmad Ghanwi (rad)	Ibada bin Al-Samit Anoor
Waheb Bin Saad Bin Abi Sarhalkarshi Al-amsi (rad)	Suwaid Bin Umro Al-ansari (rad)
Zul Shumalain Umair Bin Abd Umair Bin Fajla Al-zahri	Yazeed Bin Harith Bin Qais Bin Malik Al-ansari Al-bukhari (rad)
Uthman Bin Muzoon (rad)	Abbas Bin Ibada Khizaee Zoo-Aqtabeen Mahajir-o-Ansari (rad)
Talab Bin Umair Bin Wahab Al-kurshi Al-badri (rad)	Munzar Bin Umra Bin Kheenas Al-saadi Al-ansari (rad)
Abu Huzaifa Bin Atba (rad)	Ibad Bin Bashar (rad)
Muavia Bin Abi Sufian (rad)	Hatat (rad)

EFFECTIVENESS OF THE BROTHERHOOD

The movement of postering brotherhood and solidarity between Mahajirs (migrants) and Ansars (natives) entered into the norms of social behaviour and outlook in Madina. Ansari counterpart of the brotherhood cell used to take the mahajir comrade of the cell to his home and displayed all assets and property and shared it with the latter. It is mentioned that when Saad Bin Rabi took Abdurrahman Bin Auf to his home after the pledge of brotherhood he had two wives at that time. He brought both of them before Ibne Auf and asked him to choose any of the two so that he divorces her and Ibne Auf marries her.

This pledged brotherhood was effective in the matters of inheritance as well. This heritance was later discontinued when Mahajirs (migrant) had also settled down and raised their assets and properties with the active co-operation of Ansars.

PLEDGED BROTHERHOOD MENTIONED IN HOLY QURAN

In several places it is mentioned :

وَاذْكُرُوْا نِعْمَةَ اللّٰهِ عَلَيْكُمْ اِذْ كُنْتُمْ اَعْدَآءً فَاَلَّفَ بَيْنَ قُلُوْبِكُمْ
فَاَصْبَحْتُمْ بِنِعْمَتِهٖٓ اِخْوَانًا ۚ وَكُنْتُمْ عَلٰى شَفَا حُفْرَةٍ مِّنَ النَّارِ
فَاَنْقَذَكُمْ مِّنْهَا ۗ كَذٰلِكَ يُبَيِّنُ اللّٰهُ لَكُمْ اٰيٰتِهٖ لَعَلَّكُمْ تَهْتَدُوْنَ ۝ (آلعمران ع)

waz kuru nematallahe alai kum iz kuntum aada-an fa-alla fa baina qulubi kum fa-asbah tum binematehi ikhwanan-wa-kuntum ala shafa hufratim minan nare fa-anqazakum minha kazalika yubayyenallaho lakum aayatehi la-allakum tahtadona. (Aale Imran-11)

Recall the boon of Allah that is upon ye—that ye were enemies of each other. Allah descended love in thy hearts and by His Grace ye became brothers. And ye had approached the corner of the fire. But Allah rescued thee from there. Allah is disclosing His signs to thee in such a manner that thou become the guided ones—'

In the words 'wa kuntum aada-an' all such conflicts are pointed out which were fresh in the memory of the companions (rad) and in which they or their kins and relations were involved. These conflicts had caused much bloodshed for nothing. For instance in the city of Mecca :

1) conflicts between Banu Hashim and Banu Umayya
2) enmity between Quresh and Muzar
3) enmity between Quresh and Harbul Fajjar
4) clashes between Kenana and Banu Qais

5) conflicts between Abd Munaf and Banu Zehra, Banu Asad, Banu Tameem, Banu Alharith on one part and Banu Abdul Daar and their allies Banu Sehm, Banu Juma, Banu Mukhzoon, Banu Adi on the other
6) Dis-harmony in Arabia between Maluk Ghassan Muluk Haira which cause coersion of the country by Persian Empire, Roman Empire and Habsha and their clashes
7) the clashes between Aus and Khizraj in Yasrab (Madina)
8) the mischief of the Jews of Banu Nazeer, Banu Qaneeqa, Banu Quza-a, Khyber and Fidak, Teema etc. to keep the Arab tribals ever-engrossed in war
9) mischiefs of Christian of Doomatul Jindal, Najran and of Bahreim
10) Idol worshipper tribals clashes
11) conflicts of Zenadqa and Dehria
12) conflicts of the sects of Christians among Tuliki, Jacobian and Polossy etc.

All these conflicts and social disorder was dispelled by the advancement of Islamic movement and its strengthening. Peace was restored throughout Arabia, unity of Allah was recognized and Monothesim had become a benefactor of unifying and reform of the entire society. Allah has praised all of the pledge makers of brotherhood in Holy Quran.

It is said about Mahajirs (Migrants) :

اَلَّذِيْنَ اُخْرِجُوْا مِنْ دِيَارِهِمْ وَاَمْوَالِهِمْ يَبْتَغُوْنَ فَضْلًا مِّنَ اللّٰهِ وَ
رِضْوَانًا وَّيَنْصُرُوْنَ اللّٰهَ وَرَسُوْلَهٗ ۚ اُولٰٓئِكَ هُمُ الصّٰدِقُوْنَ ۝ (س الحشر ع ۱)

'allazina ukhrijo min di-yarehim wa-am walehim yabtaghona fadhlam minallahe wa-ridhwanan wa yansurunallaha wa rasulahu ulaika humussadiqona—'

(S. Hashr)

'They are such who have been externed from their homeland, assets and properties. They are seeker of Allah's Benevolence and His Pleasure. And support Allah and His Prophet (Sal'am). These are the very truthfuls—'

In another place it is said to the rest of the Muslims :

وَكُوْنُوْا مَعَ الصَّادِقِيْنَ

wa kono ma-assadiqina

'Thou needeth companionship of the truthfuls—'

About Ansars it is said :

وَالَّذِيْنَ تَبَوَّءُ الدَّارَ وَالْإِيْمَانَ مِنْ قَبْلِهِمْ يُحِبُّوْنَ مَنْ هَاجَرَ
اِلَيْهِمْ وَلَا يَجِدُوْنَ فِيْ صُدُوْرِهِمْ حَاجَةً مِّمَّآ اُوْتُوْا وَيُؤْثِرُوْنَ عَلٰٓى
اَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ ۛ وَمَنْ يُّوْقَ شُحَّ نَفْسِهٖ فَاُولٰٓئِكَ
هُمُ الْمُفْلِحُوْنَ ۚ (س الحشر ع ۱)

wallazina tabawwa uddara wal-imana min qablehim yuhibbuna man hajara ilaihim wala yajidona fee sudurihim hajatam mimma o'tu wa-botherona ala anfusehim wa lau kana behim khasa satanw wa manyyoqa shuhha nafsehi fa-ulaika humul muflehona.

(S. Hashr)

'And the natives of the abode of migrant (Madina) who have already embraced Islam love the migrants. And whatever is parted to them it doth not worry them. They too do sacrifice although they are themselves in need sometimes—Yes of course! whoever is saved from narrowheartedness he is to attain salvation—'

The Ayat about Mahajirs and Ansars if put together would show :

a) Mahajirs gave-up their homeland, assets and properties in path of Allah and Ansars patronize Mahajirs even when they themselves remained in need. These are the two instances of sacrifices.

b) The virtue of the Mahajirs is that they are seeker of Allah's Pleasure. In case of Ansars it is their virtue that faith had reached to them before the Hijrat (Migration).

c) The virtue of Mahajirs is that their actions are to support cause of Allah and His Prophet (Sal'am)—while Ansars extended their love to the former.

d) The virtue of Mahajirs is that they are truthfuls and the virtue of the Ansars is that they are declared to have attained salvation.

This sort of fostered brotherhood is credit of Islam and it is far superior to the natural brotherhood.

Just imagine of the Zeal of Islamic inspiration that in the field of Uhad Aisha Siddiqa (rad) the mother in Islam herself carried the leather water container and served it to the wounded crusaders.

There is yet another instance of sacrifice on part of those companions (rad) in the battle field of Yarmol—one of the companions (rad) set-out to find his brother—carrying water on his back—when he spotted his brother who was in a very seriously wounded condition he offered water. The wounded pointed towards another crusader who was even more serious and asked to offer water first to him. The companion (rad) when reached to that crusader he was Hushan Bin Al-aas. Just as he was giving water to him and third wounded crusader groaned. And Hushan pointed to serve that companion first. When he reached near that companion with water he had expired. Then he returned to Hushan and found him expired. And when he returned back to his wounded brother the latter had also expired.

This instance of sacrifice in unique and novel and is found nowhere else.

Even after the passing away of Prophet (Sal'am) there was a slave-maid of the caliph of Spain named Zuhra. She had willed that all her assets and properties be spent to secure release of such a Muslim who is in captivity of the disbelievers. As per will of the deceased a vigorous search was made throughout Europe and Africa but by the way no such prisoner was located. Ultimately, a palace was built and was named after her as 'Qasre Zuhra'. The cost of Zuhra Mension at that time was 45 crore.

PART VIII

STATUS OF HUMAN BEINGS RAISED BY ISLAM ALONE

Just think over the belief in respect of the founders of various religions in Pre-Islamic eras.

The Jews regarded Jacob, David and Azeer (alaihim) that each of them was son of God.

Christians asserted that Jesus Christ (alai) was the dearmost son of God. Their trinity consisted of God, the Father, God, the son and God, the Holy Ghost.

Hindus believe that the 32 Autars were of the Parmeshwar Himself.

In Mahabharata it is said that Lord Krishna was the creator of the worlds.

Buddhist asserted that Lord Buddha was 'Arhama'—the God Himself.

Sanatan Sect of Hindus believed that the five Pandavas were the sons of celestials.

Tartaric belief was that the sons of Alenqua Begum were sons of the Light.

All of the above have made such assertions to raise the value of their respestive founders.

But it can equally be surmized that all such spiritual leaders and reformers of humanity who have contributed to upgrade it were not from among humanity or such people cannot be from the mankind itself. As such how poor and mean is the mankind that none—from itself can rise to uphold good. It is blatant degradation of mankind and minimization of the exalted human

beings like of those noble persons as Jacob, David, Christ, Buddha, Zuratist and other founders of religion.

Contrary to all of them it is Islam which believes and asserts that Muhammad (Sal'am) was from amongst the mankind, servant of Allah and His Prophet.

It is mentioned elsewhere that Firaun proclaimed himself 'ana rabbukumul aala' I am the highest Fosterer of ye.

It is further said that in his court he used to observe :

يَاَيُّهَا الْمَلَاُ مَا عَلِمْتُ لَكُمْ مِّنْ اِلٰهٍ غَيْرِىْ ۚ (سورة القصص ع ٤)

ya ayyohal mala-o ma alimto lakum min ilahin ghairee
(S. Qasas-4)

'O' the chiefs of the court ! to my knowledge none else is worthy of worship for thee except myself—'

And when Musa (alai) preached Unity of Allah and professed that the Sustainer of worlds is He Who is Lord of the Heavens and the Earth and Creator of the entire creation that is in them—it did not convince him. Nor it proved convincing for Firaun when told that the Sustainer of the worlds is He Who is creator of his ancestors.

But no argument was convincing to him and has ultimate reply to all this was :

لَئِنِ اتَّخَذْتَ اِلٰهًا غَيْرِىْ لَاَجْعَلَنَّكَ مِنَ الْمَسْجُوْنِيْنَ ۝ (الشعراء ع ٢)

la-init-takhaz ta ilahan ghairee la-ajalannaka minal masjuneena
(S. Shaara-2)

'Beware ! if thou regards someone else as Allah, beside me thou shall be imprisoned—'

There was another idiot king during the days of Ibrahim (alai) who asserted that he is controller of life and death. He argued that he controls death by averting death penalty and controls life by imposing the same.

The theory of Islam as propounded by Holy Quran is that all the Apostles and Prophets (alaihim) were from the mankind.

الف- وَمَآ اَرْسَلْنَا قَبْلَكَ اِلَّا رِجَالًا نُّوْحِیْٓ اِلَيْهِمْ-

'wama arsalna qablaka illa rijalan nohee ilaihim—'

'Even thy predecessors whom We had appointed Apostles were from the mankind only—Our revelations were received by them—'

ب- وَمَا جَعَلْنٰهُمْ جَسَدًا لَّا يَاْكُلُوْنَ الطَّعَامَ وَمَا كَانُوْا خٰلِدِيْنَ-

'wama ja-alna hum jasadalla ya kolonatta-ama
wama kano khalideena—'

'We had not made their bodies of such type that they do not eat food. Nor they were ever-alive—'

ج- بَلْ عِبَادٌ مُّكْرَمُوْنَ لَا يَسْبِقُوْنَهٗ بِالْقَوْلِ وَهُمْ بِاَمْرِهٖ يَعْمَلُوْنَ-

'bal ibadum mukramona layasbiqonahu bilqaule wa
hum be-amrehi yaa malona—'

They are the respectable servants of Allah—They do not talk beyond the limits permitted by Allah—and act upon as ordained by Allah.

All the above Aayat have enhanced the prestige of the man and the mankind.

PART IX

ISLAM—THE IMPARTIAL RELIGION

Islam is impartial religion as it does not discriminate between men—and is not prejudiced against any particular religion or community.

This indiscrimination or impartiality can be adjudged in the following criterion:

a) It implies that no partiality is shown in respect of granting rights.

b) It implies that the freedom of conscience is imposed on the followers of any religion in matter of practise of worship and preaching.

c) It implies that all the religions are granted equal protection—i.e-on par with the religion of the grantor of such rights.

d) It imples that all are equally entitled to the blessedness and virtues of the religion and there is no reservation in this respect.

By Grace of Allah Islam has no particle of partiality, undue favour, discrimination and prejudices and on the other condemns discrimination in any form.

There are Quranic Paras to the following effect in this context :

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اَوْفُوْا بِالْعُقُوْدِ

ya ayyohallazina amano aufo bil uqoode (S. Maida)

'O' the Believers ! fulfil thy pledges—'

(2) وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ اَنْ صَدُّوْكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ اَنْ تَعْتَدُوْا
وَتَعَاوَنُوْا عَلَى الْبِرِّ وَالتَّقْوٰى وَلَا تَعَاوَنُوْا عَلَى الْاِثْمِ وَالْعُدْوَانِ

wala yajre mannakum Shanano qaumin an saddokum
anilmasjidil harame an-taatado— (S. Maida)

'Let the hatred of the community that stalled thy entry into Kaaba not drag thee to oppress them—'

wata-a wano alalbirre wattaqwa wala taa wano ala
allthme wal ud wane— (S. Maida)

'In matters of virtue and God-fearing actions coopertate one another and do not cooperate in matters of sin and rebellion—'

The theory of Islam as propounded by Holy Quran is that all the Apostles and Prophets (alaihim) were from the mankind.

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'wama arsalna qablaka illa rijalan nohee ilaihim—'

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wama kano khalideena—'

'We had not made their bodies of such type that they do not eat food. Nor they were ever-alive—'

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allthme wal ud wane— (S. Maida)

'In matters of virtue and God-fearing actions coopertate one another and do not cooperate in matters of sin and rebellion—'

(3) قُلْ اٰمَنْتُ بِمَآ اَنْزَلَ اللّٰهُ مِنْ كِتٰبٍ ۚ وَاُمِرْتُ لِاَعْدِلَ بَيْنَكُمْ ؕ اَللّٰهُ
رَبُّنَا وَرَبُّكُمْ ؕ لَنَآ اَعْمَالُنَا وَلَكُمْ ؕ لَا حُجَّةَ بَيْنَنَا وَبَيْنَكُمْ ؕ اَللّٰهُ يَجْمَعُ
بَيْنَنَا ۚ وَاِلَيْهِ الْمَصِيْرُ ۝ (س الشوریٰ ع 1)

qul aamanto bima anzalallaho min kitabin wa-umirto *le-aadila bainakum allaho* rabbana wa rabbukum lana *aamaluna walakum* la hujjata bainana wa bainakum *allaho yajma-o-bainana wa ilaihil maseero*— (S. Shura)

'O' Prophet of Allah ! say whatever Allah hath revealed in the Book I believe in it—And I am enjoined to do justice in between Ye—Our Sustainer as well as thy Sustainer is the Allah—our actions are to remain with us and thy actions are to remain with thee—There is no confeict in between ourselves and thyselves—Allah would assemble us—And we have to return to Allah only—'

(4) يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا كُوْنُوْا قَوّٰمِيْنَ لِلّٰهِ شُهَدَآءَ بِالْقِسْطِ ۫ وَلَا
يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلٰۤى اَلَّا تَعْدِلُوْا ؕ اِعْدِلُوْا هُوَ اَقْرَبُ
لِلتَّقْوٰى ۫ وَاتَّقُوا اللّٰهَ ؕ اِنَّ اللّٰهَ خَبِيْرٌۢ بِمَا تَعْمَلُوْنَ ۝ (س المآئدة ع 2)

'ya ayyohollazina aamano kono qawwa mina lillahe Shuhada a bil qiste wala yajre mannakum shana-ano qaumin ala alla taadilo ai-dilo huwa aqrabo littaqwa wattaqullaha innallaha khabeerum bima taa malona—'
(S Maida—2)

'O' the Believers ! become the bearer of the testimony that is immortal with the judgment of Allah—and let enmity with any community not drag thee towards injustice—Do justice as it is nearer to the fear of Allah—Fear of Allah—He knoweth of thy actions—'

(5) قُلْ يٰۤاَهْلَ الْكِتٰبِ تَعَالَوْا اِلٰى كَلِمَةٍ سَوَآءٍۢ بَيْنَنَا وَبَيْنَكُمْ اَلَّا نَعْبُدَ
اِلَّا اللّٰهَ وَلَا نُشْرِكَ بِهٖ شَيْـًٔا وَّلَا يَتَّخِذَ بَعْضُنَا بَعْضًا اَرْبَابًا مِّنْ دُوْنِ
اللّٰهِ ؕ فَاِنْ تَوَلَّوْا فَقُوْلُوا اشْهَدُوْا بِاَنَّا مُسْلِمُوْنَ ۝ (س آل عمران ع 6)

qul ya ahlal kitabe taalau ila kalimatin sawa-in bainana wabainakum alla naabuda illallaha wala nushrika behi-shaianw wala yattakhiza baa dhuna baadhan arbabam min doonillahe fa in tawallau faqolush-hado beanna muslimona— (Aale Imran)

O' Prophet ! say that O' the Jews and the Christians – O' the Men of Book let us come to compromise on such thing that is equal for ourselves and thyselves—Let us not worship anyone else but Allah—let us not assign partner to Allah—None of the mankind should call anyone else as his Sustainer except Allah—And if they refute then tell them to bear witness that we are obedient to these Decrees of Allah (We are the Muslims).

لَآ اِكْرَاهَ فِى الدِّيْنِ ۟ۙ قَدْ تَّبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ ۚ (س البقرة ع 33)

'la ikraha fiddine qat tabyyan-ar rushdo minalghi-ye—'

In the matter of religion (the path) there is no pressure or coercion upon anyone—the guidance and misguidance are distinctly clarified.

By these Aayat it is very clear that Islam does not put any pressure or coercion on anyone to join or follow the religion or discriminate on that ground.

There is a novel instance that when Holy Prophet (Salam) migrated to Madina he concluded a treaty with the Jews for mutual benefit and friendship—by passing the fact Jews hated by all the states around them and they were given any lift by any community—Idol worshippers and christians scorned them alike.

Similarly, the treaty which was concluded with christians is also worth consideration—The text and comments on these treaties have been mentioned in detail in the First volume of 'The Mercy for the worlds.'

During the past Prophet era as well all the communities—Christians, Jews and others enjoyed freedom of conscience and preaching in Umvia, Abbasia and Andulsia and Fatmia Regimes.

Islam creates an outlook of large-heartedness. It can be judged by another fact that the Satyarth Prakash of Swami Daya Nand the founder of Arya Samajist Movement among Hindu presents a concept of Arya Varta which excludes Madras (now Tamil Nadu in South) Bengal and North Western Frontier Province and parts of Bihar—Hence, the people of there areas are denied by Swami Dayanand the privilege of being called Arya—the Noble. But the point of view of Muslims the River Indu (Atak) is the natural border and entire people inhabiting east of it are called Hindus—the people of Hindustan or India. And later when Muslim came across these people they called them 'Lala' which means the elder brother—The term is still in vague in N.W.F.P—now a part of Pakistan inhabiting Pathan Tribals. There is a town ship called Lala Musa with a Railway Station of the same name—the two are named after a Saint—Lala Musa.

In India among Muslim Ruler Aurangzeb is maligned being regarded communalist--But it may be noted that he did not integrate any State of Rajputana in the Mughal Empire while he did liquidate and integrated the Southern Muslim States in it. Sati and child Marriage prevalent among Hindus at that time were not intervened—And did not reorientate the population ratio in Delhi and Agra which had the predominance of Hindus. Beside this while Hindu Rajas regarded Muslims as untouchable but Muslim Rulers did not regarded them as such and granted 'Jagirs' etc to Hindu Shrines and Pathshalas etc.

The generous outlook of the Muslim Rulers can well be imagined by their settlement in India and adopting their country

as their new homeland—from which they never returned to their country of origin.

Muslims were liberal in Trade policy also. They accorded the same liberal treatment to international traders—like Chinese, Arabs and later to European Nations—English, French, Portugese, Dutch and others.

Trade restrictions were not imposed on any of the aforementioned just in the spirit of promotion of good will and international trade—There were no taxes on import or custom duties etc.

As it has already been explained earlier that the wars during the lifetime of Holy Prophet (Sal'am) in which he himself participated were not fought on basis of any superiority complex, grudge or any other discrimination but it was fought against the part and parcels of the same clan, tribe and family to which Prophet (Sal'am) belonged—and were defensive in Nature—It can never be regarded war on basis of religions discrimination or assertion of superiority of race or community etc.

The reasons for such wars are already well-explained in Holy Quran itself :

وَلَوْلَا دَفْعُ اللّٰهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَّهُدِّمَتْ صَوَامِعُ وَبِيَعٌ وَّصَلَوٰتٌ
وَّمَسٰجِدُ يُذْكَرُ فِيْهَا اسْمُ اللّٰهِ كَثِيْرًا ؕ وَلَيَنْصُرَنَّ اللّٰهُ مَنْ يَّنْصُرُهٗ ؕ
اِنَّ اللّٰهَ لَقَوِيٌّ عَزِيْزٌ ۝ ر س الحج ع ٤ ٤

wa lau la dafullahinnasa baadha hum bibaadhil lahuddi mat sawameo wa baiunw wasala watunw wa masajido yuzkaro fehasmullahe katheeran wala yan surannallaho manyyensurohu innallaha laqwiyun azeezun –

Had Allah not defended people—and had not removed some people by mean of the other then the shrines of the Sages, Churches, Shrines of the Jews (Salawatun-al) and the Mosques in which Allah is memorised would have been demolished—And is also worth consideration—The text and comments on these treaties have been mentioned in detail in the First volume of 'The Mercy for the worlds.'

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اِنَّ اللّٰهَ لَقَوِيٌّ عَزِيْزٌ ۝ (س الحج ع ۵)

wa lau la dafullahinnasa baadha hum bibaadhil lahuddi mat sawameo wa baiunw wasala watunw wa masajido yuzkaro fehasmullahe katheeran wala yan surannallaho manyyensurohu innallaha laqwiyun azeezun –

Had Allah not defended people—and had not removed some people by mean of the other then the shrines of the Sages, Churches, Shrines of the Jews (Salawatun-al) and the Mosques in which Allah is memorised would have been demolished—And

Allah helps person definitely who helps the purposes of Allah—Allah is Mighty and overwhelming.

It is clear from the above Ayat that Muslims were granted permission of war in order to maintain the freedom of all the religions and enforce law and order.

The significance of the above Ayat can well be realized by the Scholars of History that Persians had demolished all the Churches in Asia Minar after expansion of their empire and later Christians demolished all the fine temples of the Persians after ten years only by overthrowing Persian empire of Parvez.

So far the Shrines of Jews (Sabit) is concerned Romans had downrazed them—Even the land of Jerusalem which was demolished by order of King Nero of Rome in 80 A. D. was made a dump by order of the King Constaintine's mother.

So far Muslim shrines are concerned they were quite unsafe and there were norther such community whom protection of the shrines of different religions could be entrusted—Muslims were most suitable.

The text of the above Ayat does also suggest that Allah's Help would come only in case when the war will be to uphold the specified criterion—As such these will never mean to destroy shrines of other religion—This was the main reason that during the regime of Umar Farooq, Uthman Zunnurain (rad) Muslims emerged victorious true to the saying :

innajundana lahumul ghalibona

'Allah's host would emerge ever Victorious'

(1) It was certainly the truthfulness of the words of Allah that had predicted 'Jundana lahumul ghalibuna' (the host of Allah would emerge victorious) and that came true on all such occasions, especially during the reigns of the caliphet of Siddique and Farooq (radanhum)—It was also an additional proof to the effect that Muslims raised the status of Shrines of all the contemporary religions and established sanctity of it

throughout the world. The situation of communal feeling that has been prevalent in Egypt and Syria among Christians in relation to Christians and other communities and between one sect of Christians and others had rendered religious shrines unsafe and feuds among christian sects that caused heavy blood-shed are contained in the annals of the History of that era.

The causes of blood-shed between the christian sects are:

(1) Whether Lord Christ had one body and one soul.

(2) Whether he had one body and two souls.

(3) If he had one body or one soul—had he the soul of a normal human being or of the celestial beings.

(4) If he had a human soul then how it developed celestiality.

(5) If Lord Christ had one body and two souls (human and celestial) then which of them was overwhelming and prevalent.

(6) Whether there was an alternate action of the souls in overwhelming one of the other.

(7) Whether Lord Christ was crucified with the Celestial Soul or without it.

(8) If Celestial Soul was not in the physical body of Lord Christ at the time of crucification then how it was possible for the human soul to endure the sins of the sinners.

(9) If the celestial soul was there at the time of crucification whether it was also crucified.

All such controversies among christian sects caused much blood-shed on one hand and the teachings of the Lord Christ were completely moulded and dismantled.

In Persia there was Mashrukian rule and woman had no right to survival unless she agrees to become a communal property Puran Dukht and Iran Dukht who tried to curb that Mashrukian phenomenon from the Persian Society were massacred—It was only after Islamic conquest of Persia that Persian were afforded protection of their natural and individual rights.

So for India is concerned whichever Hindu Nations entered in it and conquered over it made the native Indians 'Shudras' or untouchables. It has been a practice here prevalent since thousands of years—Antagonism between Budhism and Hinduism and between Jainism and the formers are open facts of communal hatred and enmity which are the strong reasons for depriving this country of a unified State and strong ruler or King before entry of Muslims here.

From all this the main contention is that Islam does not discriminate between religions and communities and assumes secular behaviour in this regard.

PART X

ISLAM—THE RELIGION OF LOVE

The main distinction of Islam is that in its teachings there are certain concepts related to God which are found nowhere else and in a way are exclusive. For instance Allah is called :

(1) RABBUL AALAMEEN—

The Sustainer of the worlds: Everything that comes into being and grows—is protected by Allah and He conveys sustenance to it.

(2) RAHEEM—THE MERCIFUL—It is attribute of Allah that He is 'All Merciful' to all His creation without any distinction or discrimination. It is mentioned in Tirmidhi about a woman who enquired from Holy Prophet (Sal'am) :

اَلَيْسَ اللّٰهُ اَرْحَمَ بِعِبَادِهٖ مِنَ الْاُمِّ بِوَلِدِهَا

'alai sallaho arhama be-ibadehi minal umme be waledeha—'

Is the love of Allah with His servants not exceeding to the love of mother with her child.

Prophet (Sal'am) replied that certainly it is as such. It is contained in a Hadith :

اِرْحَمُوْا مَنْ فِى الْاَرْضِ يَرْحَمْكُمْ مَنْ فِى السَّمَاءِ

'is hamo man fil ardhe yerhamkum man fis sama-e—'

Show mercy (to thy fellow beings) upon earth (and) Allah would show His Mercy to thee from the Divine Throne.

Holy Prophet (Sal'am) has explained the same in another plain way :

لَا يُرْحَمُ مَنْ لَّا يَرْحَمْ۔ اَلرَّحْمُ مِنَ الرَّحْمٰنِ۔

layar hamo ma(n)lla yerhamo

Whoever doth not show mercy himself—he will not be shown Mercy (by Allah) also.

It is further explained in another place:

arrahmo minarrahman

The Rahm (mercy) is derived from 'rahman' (the Merciful) and whoever does not show mercy to his relations he severs his relations from 'rahman'—the Merciful.

(4) 'Jabbar'—the remover of pains; Though ordinarily the meanings of the word 'Jabr' are taken for coercion but the correct Quranic term means the soother and remover of grief and pain—or the restorer of peace and bliss.

(5) Qahar—the Ruler—the meanings are elucidated in the following way :

'wahuwal qahiro fauqa ibadehi

He is ruler over His servants

(6) Burro—the obliger—Allah is ever obliging to His servants.

(7) Mujeebun—the acceptor of prayers.

(8) Raqeebun—the Guard—Allah is said to be on guard of His servants.

(2) Attawwabun—the Grantor of Pardon.

(10) Wahabun—Grantor of innumerable boons.

(11) Muqeetun—the conveyer of the source of livelihood.

(12) Noorun—the source of light of all the illuminaries of the universe that shine and radiate—from eye to sun.

(13) Fattah—Remover of difficulties of His servants.

(14) Raufun—the deeply in love.

(15) Haiyyun—ever living and life giver

(16) Qayyumun—Immortal, ever lasting.

(17) Affun—Fond of Forgiveness

(18) Waliyun—Impersonation of Love

(19) Haadiun—Pioneer to the movers of the rightpath

(20) Mughni – freer from need of help of the follow servant

(21) Moti—the Grantor

(22) Karimun—Grantor free of compensation

(23) Razzaqun—the nourisher of body and the soul of the entire creation.

(24) Wadood—the highest lover.

The distinction of this attribute of Allah wadood stand well-explained in an Ayat of the Holy Quran showing difference of Rahmat (Mercy) and Wud (the highest love) :

سَيَجْعَلُ لَهُمُ الرَّحْمٰنُ وُدًّا ○ (س المريم ع 5)

'sayaj-alo lahumur-rahmano wuddan—'

Rahman (the Merciful) would provide them with Wud.

Yet, in another Ayat Ghufran and 'Wud' are explained side by side :

wahuwal ghafoorul wadoodo (S. Baruj)

(25) Ghafoor—the concealer of weakness and sin

The relation of love between Allah and His servant and vise versa are explained as follows :

يُحِبُّهُمْ وَيُحِبُّوْنَهٗ (س المآئدة)

yuhibbuhum wa–yuhibbonahu (S. Maida)

'Sincere servants do love Allah—and Allah do with those servants—'

WHOM ALLAH LOVES ?

اِنَّ اللّٰهَ يُحِبُّ الْمُحْسِنِيْنَ ○ (البقرة)

innallaha yuhibbul mohsineena (Bagrah)

(Allah loveth the obliging ones)

اِنَّ اللّٰهَ يُحِبُّ الْمُقْسِطِيْنَ ○ (س المائدة)

innallaha yuhibbul muqsitina (Maida)

(Allah loveth the justice doers)

اِنَّ اللّٰهَ يُحِبُّ الْمُتَّقِيْنَ ○ (س التوبة)

innallaha yuhibbul muttaqina (Tobah)

(Allah loveth the restraining ones)

اِنَّ اللّٰهَ يُحِبُّ التَّوَّابِيْنَ ○ (س البقرة)

innallaha yuhibbut tawwabeena (Baqrd)

(Allah loveth to the assignors to Allah

وَاللّٰهُ يُحِبُّ الصّٰبِرِيْنَ ○ (س ال عمران)

wallaho yuhibbus sabirina (Aale imran)

(Allah loveth the man of contentment)

وَاللّٰهُ يُحِبُّ الْمُطَّهِّرِيْنَ ○ (س التوبة)

wallaho yuhibbul mattahireena (Tobah)

(Allah loveth neat and clean persons)

There are such Aayat as well in which it is explained that to certain persons love of Allah can never be had.

لَا يُحِبُّ اللّٰهُ الْجَهْرَ بِالسُّوْٓءِ (النسآء)

la yuhibbullahul jahra bissooey (Nisa)

(Allah doth not like propagation of vices)

اِنَّ اللّٰهَ لَا يُحِبُّ الْمُعْتَدِيْنَ ○ (س البقرة)

innallaha la yuhibbu! motadeena (Baqra)

(Intruders into the Realm of Allah and disregarders of the code of conduct are disliked by Allah—)

اِنَّ اللّٰهَ لَا يُحِبُّ مَنْ كَانَ مُخْتَالًا فَخُوْرًا۔

innallaha layuhibbu mank ana mukhtal an fakhoran

(Allah disliketh deceirvers and prouds)

اِنَّ اللّٰهَ لَا يُحِبُّ الْخَآئِنِيْنَ ○ (س انفال)

innallaha hla yuhibbul khaineena (Infal)

(Allah disliketh the embezzlers)

اِنَّ اللّٰهَ لَا يُحِبُّ كُلَّ خَوَّانٍ كَفُوْرٍ ○ (الحج)

innallaha yuhibbo kulla khawwa nin kafoorin—

(Haj)

(Embezzlers, discounters of obligation are disliked by Allah)

اِنَّ اللّٰهَ لَا يُحِبُّ الْمُفْسِدِيْنَ ○

innallaha la yuhibbul mufsideena

(Mischief mongers are disliked by Allah)

اِنَّ اللّٰهَ لَا يُحِبُّ الْفَرِحِيْنَ ○ (قصص)

innallaha layuhibbul farehina (Qasas)

(Self praisers and snobs are disliked by Allah)

اِنَّهٗ لَا يُحِبُّ الْكٰفِرِيْنَ ○ (س روم)

innahu la yuhibbul kafirina

(Disbelievers are disliked by Allah)

اِنَّهٗ لَا يُحِبُّ الْمُسْرِفِيْنَ ○ (اعراف)

innahu la yuhibbul musrifeena (Airaf)

(Lier are disliked by Allah)

اِنَّهٗ لَا يُحِبُّ الظّٰلِمِيْنَ ○ (الشورٰی)

innahu la yubibbuz zalimeena

(Allah doth not like oppressors)

It is evident from the above that Allah does disapprove of those who do such things that are demoralizing and causing hatred.

Love therefore, is the bone of contention of Islam.

Now come to what has said Holy Prophet (Sal'am) :

لَا تَدْخُلُوا الْجَنَّةَ حَتّٰى تُؤْمِنُوْا وَلَا تُؤْمِنُوْا حَتّٰى تَحَابُّوْا.

(رواہ مسلم و ابوداؤد و ترمذی عن ابی ھریرۃ رض)

latad khulul jannata hatta to mino wala tomino hatta tajabu.

Unless there is faith there won't be entry into the Paradise—Unless there is mutual love amongst ye there is no faith.

(Muslim—Abu Daud—Tirmizi—an Abi Huraira rad)

(2) مَثَلُ الْمُؤْمِنِيْنَ فِيْ تَوَادِّهِمْ وَتَرَاحُمِهِمْ وَتَعَاطُفِهِمْ مَثَلُ الْجَسَدِ
إِذَا اشْتَكٰى مِنْهُ عُضْوٌ تَدَاعٰى لَهٗ سَائِرُ الْجَسَدِ بِالسَّهَرِ وَالْحُمّٰى

(رواہ البخاری ومسلم عن النعمان بن بشیر رض)

mathalul momineena fee tawaddihim watarahemihim wata-atufe him mithlul jasade izash taka minho adhwun tada-a lahu sairul jasade bissehre walhumma

(Bukhari-Muslim–an Noman Bin Basheer rad).

Mutual love, mutual appreciation and mutual-relations amongst Muslims have made the Muslims like an integral body comprising of different parts—Then if any single part is in pain these all the other parts of the same body share insomnia, fever and restlessness of that part.

(3) إِنَّ مِنْ عِبَادِ اللّٰهِ لَأُنَاسًا مَا هُمْ بِأَنْبِيَاءَ وَلَا شُهَدَاءَ يَغْبِطُهُمُ الْأَنْبِيَاءُ
وَالشُّهَدَاءُ يَوْمَ الْقِيٰمَةِ لِمَكَانِهِمْ مِنَ اللّٰهِ تَعَالٰى قَالُوْا يَا رَسُوْلَ اللّٰهِ
تُخْبِرُنَا مَنْ هُمْ قَالَ هُمْ قَوْمٌ تَحَابُّوْا بِرُوْحِ اللّٰهِ عَلٰى غَيْرِ أَرْحَامٍ بَيْنَهُمْ
وَلَا أَمْوَالٍ يَتَعَاطَوْنَهَا فَوَاللّٰهِ إِنَّ وُجُوْهَهُمْ لَنُوْرٌ وَإِنَّهُمْ لَعَلٰى نُوْرٍ
لَا يَخَافُوْنَ إِذَا خَافَ النَّاسُ وَلَا يَحْزَنُوْنَ إِذَا حَزِنَ النَّاسُ وَقَرَءَ
هٰذِهِ الْاٰيَةَ أَلَا إِنَّ أَوْلِيَاءَ اللّٰهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ ٥

(اخرجه ابوداؤد عن عمر الفاروق)

inna min ibadillahe la-una sam ma hum be-ambia-a wala shuhada-aa yughbitohumul ambia-o wash-shuhada-o yomal qayamate le-makanehim minallahe taala qaloo ya rasulallahe tukhbirona man hum-qa-la hum qaumun tahabbo baroohillahe-ala ghaire arhamin bainahum wala amwa lin yata-auto naha fawallahe inna wajuha hum lanoor unw wa-innahum la-ala nurin la-yakhafona iza khafannaso wala yahzanuna iza hazanannaso waqara-a hazehil aayata ala inna aulia-allahe la khaufun alaihim wala hum yahzanuna (akhraj abu daud un umer al Farouq)

Holy Prophet (Sal'am) said : There are certain people amongst Servants of Allah who are neither Apostles nor martyrs but their position in the eyes of Allah is as such that Apostles and martyrs would cast endearing looks upon them—People asked as to who such people are, then he replied : They are the people among whom the mutual love exists for sake of Allah and is not based on near relation ship or on wealth Their faces will be enlightened while all others will be in gloom. They will not be gloony or worried—Later, he recited the Ayat 'ala inna aulia allah—'

yaqolullaho azzojalla yomal qayamate ainal mustahabbona le-jalali-alyoma uzillohum fee zilli yoma lazilla illa zilli—' (Muslim & Maalik—an Abi Huraira)

'On the Day of Judgment Almighty Allah would say : where are those whose mutual love was for Me—Today I would provide them Shelter under My Shed while there is no shed except Mine—'

The best position of the abovementioned people on the Day of Judgment points to the significance of mutual love with Allah and in Islam.

(5) وَيَقُوْلُ اللّٰهُ تَعَالٰى وَجَبَتْ مُحَبَّتِيْ لِلْمُتَحَابِّيْنَ فِيَّ وَالْمُتَجَالِسِيْنَ
فِيَّ وَالْمُتَزَاوِرِيْنَ فِيَّ وَالْمُتَبَاذِلِيْنَ فِيَّ (اخرجه مالك عن ابى ادريس الخولانى عن معاذ بن جبل)

wayaqolullaho ta-aala wajabat muhabbati lil mutahabi na feeya wal mutajaliseena feeya walmuto za wirina feeya wal mutaba zileena feeya—

(Maalik-an Abi Idris al Khulani an Maaz bin Jabal rad)

Holy Prophet (Sal'am) told that Allah says : My love has become essential and necessary for these people—1) Whose love is for Me 2) Whose assembly is for Me 3) Who visit each other for sake of Me 4) or discourse and speack for Me—

In one place Prophet (Sal'am) has said :

(1) اَلْمُسْلِمُ اَخُو الْمُسْلِمِ لَا يَخْذُلُهٗ وَلَا يُكَذِّبُهٗ وَلَا يَظْلِمُهٗ اِنَّ اَحَدَكُمْ
مِرْاٰةُ اَخِيْهِ فَاِنْ رَاٰى اَذًى فَلْيُمِطْ عَنْهُ (رواه الترمذی عن ابی هریرة)

almuslimo akhul muslime layukhze lohu walayukazzibohu wala yuzlimho inna ahadakum miraato akheehe fa-in-ra aza falayumit anho—(Tirmizi-an Abi Huraira rad)

'Muslim is brother of the Muslim—He should neither malign him nor contradict him—nor should oppress—Thou art like mirror for one another—If thou findeth any thing troublesome in thy brother (or for thy brother) remove it—'

(2) مَنْ ذَبَّ عَنْ عِرْضِ اَخِيْهِ رَدَّ اللّٰهُ النَّارَ عَنْ وَجْهِهٖ يَوْمَ الْقِيٰمَةِ
(اخرجه عن الترمذی عن ابی الدرداء) ؛

man zabba an irdhe akeehe raddallah unnara an wajhehi yomal qaya mate— (Tirmizi.an Abu Darda) rad—

'Whoever saved honour of a Muslim brother—Almighty Allah would save his face from the fire of Hell—'

(3) مَنْ نَفَّسَ عَنْ مُؤْمِنٍ كُرْبَةً مِّنْ كُرَبِ الدُّنْيَا نَفَّسَ اللّٰهُ عَنْهُ
كُرْبَةً مِّنْ كُرَبِ يَوْمِ الْقِيٰمَةِ وَمَنْ يَسَّرَ عَلٰى مُعْسِرٍ يَسَّرَ اللّٰهُ
عَلَيْهِ فِي الدُّنْيَا وَالْاٰخِرَةِ وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللّٰهُ فِي الدُّنْيَا
وَالْاٰخِرَةِ۔ وَاللّٰهُ فِيْ عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِيْ عَوْنِ اَخِيْهِ (الحدیث)

(مسلم و ابو داؤد و ترمذی عن ابی هریرة)

an naf fasa an mominin kurbatam min kurbidduniya naf fa sallaho anho kurbatam min kurbe yomalqayamate wa mnyyassara ala moserin yassarallaho alaihe fidduniya walaakhirati wa man satara musliman satarahullaho fidduniya wal aakhirate wallaho fee aunilabde ma kanal abdo fee aune akheehe—

(Al-hadith Muslim-Abu Daud-Tir mizi-an Abi Huraira rad)

Whosoever removes any worldly trouble of any Believer—Allah would remove his trouble of the Day of Judgment—Whoever helped anyone in penury—Allah would help him in matters of the world as well as of the Hereafter—Whoever concealed the weakness of any Muslim—Allah would conceal his weakness in the world as well as in the Hereafter—And Allah goes on helping the servant so long he remains helper of his brother.

PART XI

ISLAM—CHAMPION OF EQUALITY

Equality in Islam means equality of the Islamic code, law and moral for all the Muslims irrespective of any other consideration.

Equality is championed by many now in letters only but it was Islam who Thirteen centuries back had not only championed it in letters but also put it into practice—All the Muslims no matter itfrom any part of Atabia or from out side enjoys same privileges in lieu thereof as any other Muslim does. There is no distinction of race, complexion or seniority etc.

(1) Baramka who were from amongst Fire worshipper were made Premier during the Regime of Haroon Rasheed afte embracing Islam.

(2) Right of vote and opinion is granted to every Muslim Whether Slave or free.

(3) Women enjoy the same rights as men do.

(4) Women and slaves enjoy right to asylun to any enem and commander of the forces is bound to honour it.

(5) There was no discrimination against any non-Ara in matter of trading—And there was no preferential treatment t anyone of this account.

(6) There was no distinction of anyone in Mosques o basis of economic status—or rich and poor—Both were o parity in Mosques.

(7) Umar Farooq (rad) was also a very staunch caliphl in observance of equality. When he entered Syria as caliph it was the turn of his slave to mount the camel and Umar was conducting the animal—It is higly surprizing yet a historial fact well known throughout the world.

Equality of privilege can be judged by the fact that on eve of expedition of Badr there was one camel for three crusaders—Two were to mount the camel and third to walk on foot on their respective turn. Holy Prophet (Sal'am)'s other two partners were Ali Murtiza (rad) and Abu Darda (rad). Though he was distinguished among them all and each of them had much regard for him and remained ever-ready to sacrifice their lives for him but they observed the rule and mounted the camel with Prophet (Sal'am walked on foot and conducted the camel. As a matter of fact equality was determined by Prophet Sal'am and established by Islam. The scene on eve of Badr was dominated by Prophet (Sal'am) himself when he walked on his turned and Ali Murtiza and Abu Darda (rad. anhum) mounted the camel. It was the view of :

alamro fauqal adabe

b) Equality in social status can be cited by quality instances of marriage of Zainab Bint Hajash (cousin of Prophet Sal'am) with Zaid Bin Haritha (slave) and of Fatima Bin Waleed Bin Atba (niece of Abu Huzaifa rad) with the slave of Abu Huzaifa (rad) named Salim (rad).

So far Madina people were concerned they were very staunch snobs and were very much particular in matrimonial matters. It can be judged by the fact that Sardar Hashim Ibn Abd Munaf was a renowned personality of Arabia when sought to marry Laila Bint it was accepted with a pre-condition that Laila would never be go to Mecca. But the same tribe under influence of Islam was completely changed in social outlook. So one day when Hazrat Bilal (rad) declared in mosque that he is a slave Negre and wants matrimonial offers scores of persons of Madina offered their daughters to give in matrimony to him.

Similarly Asam Bin Zaid (rad) was slave born of slave but Islam had made possible in reunion in matrimony with Zainab Bint Hanzla (rad). This Zainab was of such a high family that Umra ul Qais the noted Arabic poet was her ancestors enlogizer.

It is related to Hazrat Ali Murtiza (rad) that once he went to a market with his slave when he was caliph and asked the latter to go to a cloth merchant and purchase cloth for him as well as for Hazrat Ali. The slave purchased cloth—costier for his lord and cheaper for himself. When Ali Murtiza (rad) went to the tailor he instructed to cut costier cloth for garments of the slave and cheaper cloth for himself. When slave insisted he argued that being youthful slave should wear costier ones and being old he should wear the coarse and cheaper ones.

It is said about Hazrat Zar (rad) that once in anger he abused his slave O' ye Negro—Holy Prophet (Sal'am) reminded him that there is no distinction of any white complexion over the black-one in Islam. The distinction is based on actions. Another time when he thrashed his slave, Prophet (Sal'am) reminded that Allah is much more stronger than he and made him fall flat over the ground and asking his slave to throttle him by his feet.

It is mentioned that on eve of Badr rows of crusadors were being straightened. A companion who was out of row was touched by the cane of Prophet [Sal'am] just for attention—He objected that it has caused him trouble and he would seek redressal. Prophet Sal'am agreed and also put off his shirt as the aggrieved companion (rad) was also bare (without wearing a shirt)—But the latter instead of doing anything else kissed Prophet Sal'am's bared person—saying that in his life he wanted to have that distinction.

There is also an episode in this context of a Prince of Ghussan named Hailla Btn Eham who had converted to Islam during the era of Caliphet of Umar Farooq (rad). Once this prince was taking rounds of Kaaba and his robe was pounced by a Badouin. Former stopped the latter and the petition was made to the Caliph. Caliph Umar Farooq (rad) asked the prince either to compromise with the Badouin or face penalty as both are equal in Islam. The prince sought one day's permission and during the period fled from the city as he could not reconcile himself to the equality concept of Islam. He later reverted to Christianity.

Once Umar Farooq (rad) and Ali Murtiza were busy in chat when a Jew came and represented against the latter. Former addressed the latter by his family name Abu Hasan and asked him to stand-up and face the petitioner—Hazrat Ali [rad] stood up but his face was a bit ehanged. Jew could not prove his case as it was false and went away. After it Umar Farooq [rad] inquired if it was so because he did not like to stand by a Jew or there was something else that changed his face. Hazrat Ali [rad] said it was so because he was addressed by a name which was privileged and it showed that the court favours the respondent. That is why he was agitated.

There is another episode of the time when Iluxandria was conquered by Muslims. The native subjects made a patition to the Amir that an age of their deity has been dismantled by any Muslim soldier. The Amir [commander] asked the petitioner to extract his eye case this act of any Muslim soldier was intentional and after the cease-fire.

This made the petitioners to go away peacefully and willingly.

PART XII

PEOPLE'S PARTICIPATION IN GOVERNMENT AN ISLAMIC CONCEPT

In any other religion people's participation in governmental affairs is not known to History.. So far Christianity is concerned there is mention of the scurple of Lord Christ in the Bible of Mathews 21 : 22 as : "Give to Caesor what is Caesor's"—That is there is no corresponding right of the people except the obligation of payment of state revenue.

Likewise in Vedas [The Sam-ved and Yajur-ved] only the ruler [Raja] is addressed—and all about his rights over the subjects is mentioned without any mention of the right of the people.

Moreover, the two mentioned as above do favour Individual's Dominion over the community and give no idea of any sort of democracy or people's rights and their participation in governmental affairs.

Contrary to this it is ordained in Holy Quran :

wa amruhum shura bainahum

(The State affairs will be decided on mutual constitution).

All the four caliphs were elected as 'Amir-ul-Momineen'. There were public meetings in which speeches were made. Ansars and Mahajirs spoke their point of view. The caliph had

Advisory Councils of Mahajirs and Ansars. Caliph had no absolute authority to impose any tax, except by the consent of the respective councils. In all important appointments and enussaries etc—Strategies of war and cease-fire were subject to decision of the councils. Hence, permission by Abu Bakr Siddique (rad) to despach troops to Iraq, Syria, Egypt—Command of Abu Ubaida (rad) and Khalid (rad)—the succesion of Umro Bin Al-aas (rad) during the reign of Uthman Zunnurain (rad)—concensus was raised. It was necessary for caliph to get his state visit approved by the councils before its announcement—Hazrat Umar Farooq (rad) intention to visit the front lines on eve of war on Rome was put-up for decision of the council.

The Caliph was granted an allowance—not as Amir-ul-Momineen—but on basis of his services to the benefit of Islam—That is why Farooq (rad) received just pension in lieu of Badr participant.

Caliph-elect used to declare his State Policy—as Abu Bakr Siddique (rad) and Umar Farooq (rad) pronounced it in their respective khutabat. —Policy Statements

Caliph was responsible for his conduct (official) before the General Assembly of the People. Any communer could ask to explain caliph's conduct in particular respect relevantly. There are numerous such cases of Umar Farooq (rad) and Hazrat Ali Murtiza (rad).

The British Parliament, now regarded as Mother Parliament ows its existence after 8-9 centuries of the caliphet era in Islam.

There is none accepted from or above to the concensus. Even Prophet (Sal'am) was enjoined by Allah as follows :

'washawir hum fil amre'

(In matters of state seek people's advice)

1. The matter appertaining to emissary from Hadeebia to Mecca was decided on concensus.

2. The plain of Uhad was chosen as war theatre by consencus. The leader of the Hypocrites Ubbi has been feeling aggrieved because his view was rejected by overwhelming majority of the companions in council.

3. The terms of the aggressors of Ahzab were referred to the chiefs of Ansar Saad Bin Maaz (rad) and Saad Bin Abada (rad) and their recommendation were approved.

5. The policy in respect of Pow's of Badr was the decision of the Advisory Body and carried out as such.

6. Judiciary in Islam was quite independent Qazi-ul-Quzza (the chief justice) had all the judiciary power and even caliph could not alter or amend his decisions. In this respect also it is Islam that presented the concept of 'Independant Judiciary.'

PART XIII

ISLAMIC COMMUNITY ABOVE THE CONCEPT OF ISLAM

As a rule there are three ties that have been dominant over religions and countries and none has been able to breach it—are 1—race 2—language 3—colour.

1. RACE—Brahmins in India enjoyed superiority over Chhatris, Vaishyas, Shudras & Chandals and superiority of Bani Lawee over rest of Israelites in religious matters or superiority of the Descendents of Yehudas over rest of the Descendents of Yaqoob (alai) in state right is on basis of the 'race'. In Arabia Quresh were regarded superior to rest of the tribes on the same ground.

2. LANGUAGE—Linguistic superiority has been a strong factor of domination of culture and strength of the government—Sanskrit dominated over Prakritik languages and dialectics and

Tamil—Hebrew dominated over other contemporary classical languages. Proletain dominated over rest of European languages. In modern era, English has been dominating over all such languages that have been under British Domination—Persian dominated over India, Kabul, Khurasan and Turkistan as language of the rulers of the region. Similarly, Arabic dominated over rest of the languages when Arabs called non-Arabs as Agmi (the dumb). There was a time when language was a privilege.

So also the colour is—white, reds, blacks and other coloured races have always been causing discrimination among the sects of humanity.

But Islam smashed all these distinctions of race, colour and language. The only determining factor and the fundament has been the religion itself—the rule of the doctrine—Superiority of religion has been prevalent over rest of the factors and concepts of the community in Islam—It knew no barriers.

The basic concept of man of Islam is :

خَلَقَ الْإِنْسَانَ مِنْ طِيْنٍ ○ ثُمَّ جَعَلَ نَسْلَهُ مِنْ سُلَالَةٍ مِّنْ مَّآءٍ مَّهِيْنٍ

khalaqalin sana min teenin—thumma jaa-la naslahu
min sulalatim mim ma im maheenin—

—(Surah Sajda)

'Man—the first of the foremost of the creatures was created with earth—and its race was continued with the ordinary water—'

Then it is said :

إِنَّ أَكْرَمَكُمْ عِنْدَ اللّٰهِ أَتْقٰكُمْ

'inna akramakum indallahe atqakum—'

'The most dignified among human beings is one who is most advance in regards for Allah—'

About different language and colours it is said :

وَاخْتِلَافُ أَلْسِنَتِكُمْ وَأَلْوَانِكُمْ

'wakh tilafo alsinatikum wa alwanikum—'

'Different dialeetics, languages and different complexions are the signs of perfection of Allah,s Migat—'

It therefore stands clarified that in Isiam the superiority is based on realization of Allah only.

PART XIV

ISLAM—EVER FLOURISHING IN PLACE OF ITS ORIGIN

It is a distinction of Islam that unlike other religion it has flourished in its place of origin. The place where Zuratist had borne and preached his religion or Lord Budha had attained 'Nirvana' or Rishis had the glimpses of the Shratia of Vedas, the places of the miracles of Moses and Yusha Bin Noon, David and Soloman's capitals of state are now centres of alien religions—And in most of the cases there are no signs of the religion of origin in such places.

Contrary to this any place which assumes any significance in relation to Islam or is anyway related to Islam or is anyway related to Prophet (Sal'am) has ever been in Muslim control. It is a very important thing to be noted because influence of other language and culture destroys the originality of the native language, culture, custom and religion.

In respect of Islam anyone can see that it is true to the words of Holy Quran :

asluha thabitunw wa far-uha fissama-ey—

PART XV

ISLAM IS THE CULTURED RELIGION

Islam is a perfect religion in the sense that it covers all the aspects of individual and social life where in case of other religions it is quite otherwise. Beside a Muslim—follower of any other religion practises religion as one of the departments of his individual or social life.

The teaching of Islam as such is as follows :

(وَلَا رَهْبَانِيَّةَ فِي الْإِسْلَامِ)

wala raḫubaniyata nibtada-asluha
Divorcing culture is mere an inventory.

RIGHTS OF WOMEN

In social life women enjoy status of equality—As it very clearly said :

وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ ------

walahunna mithlullazi alaihinna

'Women also enjoy rights—just as men have rights over women—'

RIGHTS OF CHILDREN

وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ۔

'wala taqtulo auladakum khashyata imlaqin—'
'Do not kill your children fearing penury.'

RIGHTS OF PARENTS

وَبِالْوَالِدَيْنِ إِحْسَانًا ؞ أَطِيعُوا اللّٰهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ۔

'wa bil walidaine ehsanan'
'Believe to the best your parents'

RIGHTS OF THE STATE

atee ullaha wa ateeurrasula-wa-olil amre minkum

Do obedience to Allah and Prophet and of your heads of state (Amirs).

KINDS OF COOPERATION

تَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوٰى

ta-aa wano alal birre wattaqwa

'Help each other in matters of Virtue and God fearing—'

NON--CO-OPERATION

وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ

'wala ta-aawano alal ithme waludwane—'

'Do not cooperate one another in matters of sin and rebellion—'

OBSERVANCE OF TREATIES

(۱) يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ ۃ (س المآئدۃ ١٤)

'ya ayyohallazina amano au-fo bil-uqoode—'
'O' the Believers ! fulfil all the assurances—'

JUSTICE EVEN TO THE ENEMY OF THE COMMVNITY

وَلَا يَجْرِمَنَّكُمْ شَنَآنُ قَوْمٍ عَلَىٰ أَنْ لَا تَعْدِلُوا اعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوٰى
وَاتَّقُوا اللّٰهَ ؞

wala yajre mannakum shanano qaumin ala anlla taa dilo aidilo huwa aqrabo littaqwa wattaq-wallaha—'

'Let hatred of any community not drog thee towards the idea of doing any injustice to them—Doing like this as nearer to fearing Allah—And thou art enjoined to be firm on God fearing—'

FAVOUR FOR NON-MUSLIM PROTECTOR

إِنَّ الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ
اللّٰهِ وَالَّذِينَ آوَوْا وَّنَصَرُوا أُولٰئِكَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ (س الانفال)

'innallazina amano wa-hajaro wajahado wabe amwale him wa-an fusehim fee sabeelillahe wallazina aawaw wanasro ulaika baadhuhum auliao baadhin—' (infal)

a) Those who embraced faith and migrated and did 'jihad' in path of Allah

b) Those who afforded protection to them and extended their hospitality and cooperation—These two enjoy succession rights upon one another.

وَالَّذِينَ آمَنُوا وَلَمْ يُهَاجِرُوا مَا لَكُمْ مِّنْ وَّلَايَتِهِمْ مِّنْ شَيْءٍ حَتّٰى يُهَاجِرُوا۔

'wallazina aamano walam yohajiro malakum minw wilayetehim min shai-in hatta yuhajiro—'

c) Those who have embraced faith but did not migrate—thou doth no right of succession in their property unless they also migrate—

RIOTS AND BREACH OF PEACE CONDEMNED

وَاللّٰهُ لَا يُحِبُّ الْفَسَادَ (البقرۃ)

wallaho la yuhibbul fasada (Baqrah)

Allah doth not like rioting

وَلَا تَبْغِ الْفَسَادَ فِي الْأَرْضِ (س القصص)

wala tabghal fasada fil ardhe (Qasas)

'Do not create fuss in the world—'

THE SIGN OF KHILAFAT RASHIDA (THE RIGHTEOUS STATE)

(٦) وَلَيُبَدِّلَنَّهُمْ مِّنْ بَعْدِ خَوْفِهِمْ أَمْنًا۔

'wala yubadde lannahum min bade khaufehim amnan—'

'Fear would vanish and peace would emerge—'

FULFILMENT OF THE OBLIGATIONS

فَآتِ ذَا الْقُرْبٰى حَقَّهُ وَالْمِسْكِينَ۔

fate zalqurba haqqahu wal miskeena—

'Fulfil the obligation of relatives and poors—'

BEHAVIOUR OF THE SERVANTS OF ALLAH

وَعِبَادُ الرَّحْمٰنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَّإِذَا خَاطَبَهُمُ
الْجٰهِلُونَ قَالُوا سَلٰمًا ○ (س الفرقان ع ٥)

wa-ibadurrah manillazina yamshona alal ardhe hau nanw wa-iza kbatabahum ul-jahiluna qaloo salaaman—' (S. Furqan)

'Servants of the Rahman (Benevolent Allah) are those who live in the world in spirit of tolerance and when uncivilized speak to them then they pray for peace to them—'

وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذٰلِكَ قَوَامًا ○

'wallazina iza-aa-anfaqo lam yusrifo walam yaqturo wa-kana baina zalika qawaman—'

'Servants of Benevolent Allah are those who do not show extra-vagance or 'miserliness when spending-but remain mid-of the path'

وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ (س الفرقان ع 5)

wallazina la yash-hadoonaz zoora

'Servants of the Benevolent Allah are those who do not *indulge in fornication—'*

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ
أَنْفُسِكُمْ أَوِ الْوَالِدَيْنِ وَالْأَقْرَبِينَ ج (س النساء ع 19)

'ya ayyohallazina aamano kono qawwameena bil qiste
shuhada-a lillahe walau ala anfusekum awil walidaina
wal aqrabina—' (S. Nisa-20)

'O' the Believers ! be just and testifier for Allah—No matter that witness goes against thee, thy parents and nearer relations—'

SUPPRESSION OF EVIDENCE—A SINFUL ACTION

وَلَا تَكْتُمُوا الشَّهَادَةَ ط وَمَنْ يَكْتُمْهَا فَإِنَّهُ آثِمٌ قَلْبُهُ ط (س البقرة ع 38)

'wala taktumush-shahadata wa manyyaktumha fa-innaahu
aathimun qalbohu—' (S. Baqrah 39)

'Do not suppress evidence—Whoever conceals evidence his heart becomes sinner—it lewds the conscience—'

It stands quite clear that Islam is a religion which provides a code of conduct of an individual pertaining to his behaviour towards every apartment of social life—as a member of family and as a peaceful and law abiding citizen.

PART XVI

ISLAM PROVED BENEFICIAL FOR ALL NATIONS WORLD-OVER

Islam is taught by the Merçy for the worlds—As such it was very necessary that its principles be beneficial for the communities of the world. That is why when Islamic teachings were preached and its propagation went in vague it proved repercussive for all the communities and helped reform them.

Parsis had duality concept of Supreme Power. Khaliqe Noor (creator of light) was called yazdan and Khaliqe Zulmat (creator of Darknesses) was called Ahrman.

They had no objection still in according parity to anyone else with Yazdan—Forces of Yazdan and Ahrman ever remained dagger—drawn against one another—But as repercussion of Islamic teachings Yazdan is regarded as superior to Ahrman and Devta's superiority over Rakshash (Hindu concept of Aryavarta) is recognized.

In ancient Persia sanctity of woman had vanished all together—Father of king (of Persia) Darab was Behman and the same Behman was also father of Darab's mother. Darab who was posthumous child of Behman and Huma was recognized crown Prince of Persia in normal course.

On another occasion of Persia when Dara Bin Durrab was defeated and fell fatally wounded at hand of Greek forces Iluxander Philip reached to him and consoled by raising former's head in his laps. At that moment Dara made a will to Iluxander which was about Roshnak Bint Dara to the effect that she was being brought up for himself and now Iluxander should marry her. It confirms that in Persia those days it was a social phenomenon and well establised too.

The same reason is counted for popularity of Mazookian religion in Persia which characterizes woman as an asset of society whom anyone can ask for sexual satisfaction. Because such phenomenon existed in Persian Society earlier.

Pandit Dayanand Saraswati in his famous book 'Satyarth Prakash' has mentioned about many Hindu Sects like Dam Marigs, Chirtrangat etc including such names waich cannot be assigned to pen maintaining decorum and civility—All that proves that India of those days was for advance than Persia of the Behman era.

There is a mandir in Kashiji known as 'Nepali Ghera' which is at the height of 150 feet from the grand surface—There are 'Asan chitras' which excel any nude club display of Paris and its Pujari (Priest) convasses its qualities in such choice words that men and women are stunned to hear it and they are turned virtually deaf and blind–Research Scholars of Ancient History and culture would note it that it was Islam which raised Persia and India from that depravity and lewedness—that destroyed the Amphy Theatres of the Roman Empire and buried those made sculptures.

Emergence of Protestantism and Arya Samaji reformist movements is repercussion of Islamic teachings and its preachings.

The foremost benefit of Islamic teachings to the Society in general is that use of norctics and alcoholism are being categorized undesirable and precautions are taken in this regard. For instance, in Soviet Union the members of the Communist Party are forbidden constitutionally to be adrunkard in Public.

Islamic code is being taken as blessing for all men and unity of Allah has won recognition as a result of the teachings of Islam to the extent that even the champions of Trinity try to argue that their concept does not contravene cancept of oneness of Allah and His Supremacy.

PART 17

ISLAM MADE GUIDANCE OF ALLAH AS COMMON TO ALL

Whereas Israelite asserted that Divine Revelation has been restricted to the progeny of Jacob (Yaqub alai) and no other community enjoys this privilege.

Persians have been claiming that that the Divine voice (voice of Saroshe Aasmani) was exclusively conveyed to the 'Eraj' and no other community has got this distinction.

Arya Varta claims that 'Aakash Bani' (celestial Being) revealed itself to the inhabitants of Ganges and Yamuna valleys.

Chinese claim that inhabitants of that country alone are the 'sons of Heaven'

Every one of the above condemned the rests to assert their superiority and as a result they narrowed their entities and were confined to particular areas and particular communities.

But it was Islam that smashed all such barriers broadened the concept of religion for the vast humanity.

'twas Islam of course that revealed :

وَإِنْ مِّنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ۔

wa-im min ummatin illa khalafeeha nazeerun—'

'In every township there has been a frightener on part of Allah and pointer to the evil effects of the evil actions—'

Islam therefore accorded recognition to all the previous religions and honoured all the predecessors and taught all of them to be united in this respect.

When Islam ushered in there were two promiment religions communities Jews and Christians—Both were refuters of each other and were at the pitch of their respective degeneration—This state of their degeneration has been pointed out in Holy Quran as under :

وَقَالَتِ الْيَهُوْدُ لَيْسَتِ النَّصٰرٰى عَلٰى شَيْءٍ (ص س البقرة ع ۱۴)
وَقَالَتِ النَّصٰرٰى لَيْسَتِ الْيَهُوْدُ عَلٰى شَيْءٍ وَّهُمْ يَتْلُوْنَ الْكِتٰبَ (البقرة ع ۱۳)

'wa qalatil yahudo laisatin nasara ala shai-inw wa qalatin nasara laisatel yahoodo ala shai inw wa hum yatlunal kitaba—'

'Jews argue that Nazareth have no foundation and Nazareth say that Jews are unfounded—And they recite the Book too—'

The above 'ayat' wahum Yat lunalkitaba (Baqrah 13) is related to Christians (Nazareth) Who study and recite the Book of Jews as old Testament and Holy Bible yet argue that they unfounded—At the same time it is related to Jews as well who have seen in Bible that it certifies Torah of the Moses yet they refute it.

In this confounding state of affairs of Jews and Christians the Divine Verdict goes as hereunder :

يٰٓاَيُّهَا الرَّسُوْلُ بَلِّغْ مَآ اُنْزِلَ اِلَيْكَ مِنْ رَّبِّكَ ۭ وَاِنْ لَّمْ تَفْعَلْ فَمَا
بَلَّغْتَ رِسٰلَتَهٗ ۭ وَاللّٰهُ يَعْصِمُكَ مِنَ النَّاسِ ۭ اِنَّ اللّٰهَ لَا يَهْدِي
الْقَوْمَ الْكٰفِرِيْنَ ۝ قُلْ يٰٓاَهْلَ الْكِتٰبِ لَسْتُمْ عَلٰى شَيْءٍ حَتّٰى تُقِيْمُوا
التَّوْرٰىةَ وَالْاِنْجِيْلَ وَمَآ اُنْزِلَ اِلَيْكُمْ مِّنْ رَّبِّكُمْ ۭ وَلَيَزِيْدَنَّ كَثِيْرًا
مِّنْهُمْ مَّآ اُنْزِلَ اِلَيْكَ مِنْ رَّبِّكَ طُغْيَانًا وَّكُفْرًا ۚ فَلَا تَاْسَ عَلَى الْقَوْمِ الْكٰفِرِيْنَ ۝

ya ayyohar rasulo balligh ma unzila ilaika minr rabbika wa-illam taf-alo fama ballaghta risalatahu wallaho yasimoka minannase innallaha la yehdil qaumal kafireena-qul ya ahlal kitabe lastum ala shai-in hatta tuqeemutturata wal-injeela wama unzila ilaikum minr rabbi kum wala yazeedanna katheeram min hum ma-unzila ilai ka minr rabbika tughyananw wa kufran fala tasa alal qaumil kafirina — (S. Maida-5)

'O' Prophet ! whatever hath been revealed to they from the Sustainer convey it to them—If thou did not do as said Thou did not deliver the Message—And Allah will save thee from them—Tell them that O' Ye Jews ! O' Ye Christians claiming to be Men of Book—Thou art without any foundation unless Ye follow the Torah, the Bible and the Book Allah hath revealed to thee—'

At that time Jews and Christians were manifold in numeral strength of the Muslims which is estimated as in 2 : 100 ratio. The Jews were the traders, financers and wielded influence throughout Arabia while Muslims and others who were worshippers were indebted to them.

Christian on the other were militarily stronger and predominant in political influence. But in spite of all this Divine verdict was to challenge the two in respect of their incosistent position.

The Ayat implied that Jews and Charistians should give up hatred of one another and follow strictly to their respectively assigned Book.

The argument which Christians have got to invite Jews to embrace christianity is true because they are testfier of Torah and Prophet Moses (Musa) alai'. And the same position Muslims assume in respect of both of them. Because Holy Quran confirms Bible and Torah and respective Apostles (alaihim).

Christians cite allusions from Torah about Jesus and censure Jews for disregarding that similarly Muslims cite prophecies from the Bible about Holy Prophet (Sal'am) and argue with Jews and Christians both. When Jews are acursed for refuting Christ in spite of the fact that Christ did not refute Torah. Then christians are disgraced for refuting old Testament which was upheld by Jesus Christ. Hence, both are disgraced for refuting the Book and the Prophet who was promised in Torah's Book V chapter 18—15-18 and further in jonah's chapter 16—11-to 16

But Islam is unique in telling that Allah is Sustainer of the Worlds and only Being Worthy of Worship—Accords recognition to all previous religions and integrates all of them in itself·

PART XVIII

ISLAM IS THE RELIGION OF VIRTUE

Philosophers of the world are unanimous in their approach to the merits of a righteous religion. According to them the principles of such a religion are 1) virtue 2) truth fulness and 3) beauty.

In respect of merit of Virtue it is said in Holy Quran :

لَيْسَ الْبِرَّ اَنْ تُوَلُّوْا وُجُوْهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلٰكِنَّ الْبِرَّ
مَنْ اٰمَنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ وَالْمَلٰٓئِكَةِ وَالْكِتٰبِ وَالنَّبِيّٖنَ ۚ وَاٰتَى الْمَالَ
عَلٰى حُبِّهٖ ذَوِى الْقُرْبٰى وَالْيَتٰمٰى وَالْمَسٰكِيْنَ وَابْنَ السَّبِيْلِ وَالسَّآئِلِيْنَ
وَفِى الرِّقَابِ ۚ وَاَقَامَ الصَّلٰوةَ وَاٰتَى الزَّكٰوةَ ۚ وَالْمُوْفُوْنَ بِعَهْدِهِمْ
اِذَا عٰهَدُوْا ۚ وَالصّٰبِرِيْنَ فِى الْبَاْسَآءِ وَالضَّرَّآءِ وَحِيْنَ الْبَاْسِ ۗ اُولٰٓئِكَ
الَّذِيْنَ صَدَقُوْا ۗ وَاُولٰٓئِكَ هُمُ الْمُتَّقُوْنَ ○ (س البقرة ع 21)

laisal birra an tawallo wujohakum qiblal mashriqe wal maghribe wala-kinnal birra man aamana billahe wal yomil aakhire wal malaikate wal kitalis wanna-biena wa-at-al-mala ala hubbehi zawilquraba wal yatama wal masa keene wabnissabeele wassa-elina wa fir riqabe wa aqa massalata wa-aatazza kata wal mofona be adehim iza aahado wassabirina fil basaa ey

wazzarra-e wa-heenalbase ulaikallazina sadaqo wa-ulaika humul muttaqona— (S. Baqrah 22)

Turning face to East or West only is not any virtuous act. Actions of such people are virtuous 1) Who believe in Allah, on the Day of Judgment, Angles and on His Books and Apostles 2) Who curtailing their needs spend on near relations, orphans, poors, passengers, questioners and in setting the slaves free. They are punctual in Salat, particular in paying Zakaat, fulfil their pledges and observe contentment in state of penury, in state of illness and in state of war.

'They are truthfuls and the restraint ones.'

اَنْ تَبَرُّوْهُمْ وَتُقْسِطُوْٓا اِلَيْهِمْ ۭ اِنَّ اللّٰهَ يُحِبُّ الْمُقْسِطِيْنَ ○ (س الممتحنة)
وَلٰكِنَّ الْبِرَّ مَنِ اتَّقٰى ۚ (س البقرة ع 23) وَتَعَاوَنُوْا عَلَى الْبِرِّ وَالتَّقْوٰى (س مائدة)

an tabarrohum wa tuqsito ilaihim innallaha yuhibbul muqsiteena (S. Mumtehna)

By virtuous towards followers of other religions and do full justice to them—Allah likes just persons.

wala kinnal birra minattaqa (Baqrah-23)

'Virtue is out of fear of Allah'

wa-taa wano alalbirre wattaqwa (S. Maida)

'In actions of virtue and fear of Allah cooperate one another.

وَاَوْحَيْنَآ اِلَيْهِمْ فِعْلَ الْخَيْرٰتِ (س الانبيآء ع 4)

wa-auhainaa ilaihim felal khairate (S. Ambia)

'We enjoined upon all Apostles to do virtues—'

إِنَّ الَّذِيْنَ هُمْ مِّنْ خَشْيَةِ رَبِّهِمْ مُّشْفِقُوْنَ ۝ وَالَّذِيْنَ هُمْ بِاٰيٰتِ
رَبِّهِمْ يُؤْمِنُوْنَ ۝ وَالَّذِيْنَ هُمْ بِرَبِّهِمْ لَا يُشْرِكُوْنَ ۝ وَالَّذِيْنَ يُؤْتُوْنَ
مَآ اٰتَوْا وَّقُلُوْبُهُمْ وَجِلَةٌ اَنَّهُمْ اِلٰى رَبِّهِمْ رٰجِعُوْنَ ۝ اُولٰٓئِكَ يُسَارِعُوْنَ
فِى الْخَيْرٰتِ وَهُمْ لَهَا سٰبِقُوْنَ ۝ (س المؤمنون ع 2)

innallazina hum min khashyate rabbehim mush-feqona wallazina hum be-aayate rabbehimyom inoona wallazina hum berabbehim la yushrikoona-wallazina yotonama atow wa waqu-lubuhum wajilatun an nahum 'ila rabbehim raje-oon ulaika yesare-una fil khairate wahum laha sabiqoona (S. Mominoon 3)

'Whoever take care of regards of Allah fearingly—who do not bring on parity to anyone with Allah who give out to the people from the assets granted to them by Allah and are frightened of returning to Allah—These are the people who are frequently turning to virtues—And it is they alone who would attain virues—'

The kinds of virtues Prophet (Sal'am) has enjoined upon Muslims are based on following principles :

(1) Sense of Greatness of Allah and feeling of regards in the heart for Him.

(2) Memorization of the obligations of Allah in earnest gratefulness,

(3) Kind behaviour to neighbours and retatives, orphans and poors, to the natives and fellow citizens in a spirit of co-existence and tolerance.

It requires to meet people smilingly—Roman thorns and obstacles from the way—pulling out water and showing right way lighting to remove darkness—assisting in lifting heavy weight—

and speaking in benevolent and low tone are counted among virtues—Educating ones child is better than Sadaqa—
(Tirmizi an Jabir Bin Samra rad.)

Doing good to the cause of family is good on part of anyone.
(Tirmizi an Aisha rad.)

Torturer to a cat may cause tribulation of Hell (Sahihain-an Ibne Umar) and giving water to a thirsty dog may bring Allah's forgiveness. —(Abu Daud-an Abi Huraira)

Whoever imparts good education to ones daughteror sisters is entitled to Paradise. (Abu Daud-an Abi Saeed

And last of all as a general rule it is said by Prophet (Sal'am) :

فِيْ كُلِّ كَبِدٍ رَطْبَةٍ اَجْرٌ (ابوداؤد) وَلَا تَقْرَبُوا الزِّنٰٓى۔

'fee kulle kabade ratbatin ajrun—' (Abu Daud)

'Doing good to any living creature is worth rewarding—'

'Hence it is established beyond doubt that Islam is a religion for doing good and virtuous—'

PART XIX
ISLAM IS RELIGION OF RESTRAINTS

(1) Islam has banned wine which is root of every evil—In sections of society where wine is permited all such evils are apparents—And now the latest Medical Research is to the effect that wine is in more than one way injurious to health—for stomach, intestines, liver, brain, heart and beings—The main thing among the qualities of the wine is that moderation cannot be made by drunkard.

That is why during the First World War (1714-18) wine was banned for the Army and King George had initially recommended ban for Royal Contingent. Czarist Russia followed the sint.

America had imposed restrictions on manufacture and sale of the wine throughout U.S.

Theologists, Jurisprudence and Lord Justices have observed that drinking promotes crime and enhances it.

Among Hindus on the contrary wine is a sacrament for gods and goddesses and pujaris (priests) use it regarding as sacred.' There are such sects in Hindu community who have brought wine on parity of 'Ganga-jal'—the sacred water of the sacred river Ganges.

There are other religions that are silent over the matter.

But Islam has prohibited in total and has characterized it as 'haraam' (illegitimate)—and drinking of it as an act of Satan—as it is mother of all the evils—the 'ummul khabais'.

Even the use of anything which is not intoxicant in small quantity but may cause intoxication if used in bulk quantity is also prohibited.

Secondly, fornication is 'haram' prohibited action and Muslims are warned :

wala tuqribuzzina

Do not go near to fornication. In order to avert fornication mixing of men and women and frankness between them are also prohibited—There exists a concept of Mahram and Na—mahram in Islamic society—'Saa-a Sabeelan' is imposed for the purpose.

In respect of aversion of fornication it is ordained in Holy Quran :

وَلَا مُتَّخِذٰتِ اَخْدَانٍ۔ (س النسآء ع 3)

wala mutta khizate akhdanin (S. Nisa-4)

No woman should have intimacy with any man.

وَلَا مُتَّخِذِیْ اَخْدَانٍ۔ (المآئدۃ ع 1)

wala muttakhizi akhdanin (S. Maida-1)

And no man should have intimacy with any woman.
Then it is further ordained :

قُلْ لِّلْمُؤْمِنِیْنَ یَغُضُّوْا مِنْ اَبْصَارِهِمْ وَیَحْفَظُوْا فُرُوْجَهُمْ۔
وَقُلْ لِّلْمُؤْمِنٰتِ یَغْضُضْنَ مِنْ اَبْصَارِهِنَّ وَیَحْفَظْنَ فُرُوْجَهُنَّ۔ (س النور ع 4)

'qul lil momineena yaghudh-dhu min absarehim wa-yah fazo furojahum—'

wa qul lil mominate yaghdhudhna min absaerhinna awa yah fazna furojahunna (Surah Noor-4)

Tell to Believer men to keep their eyes low and protect their private parts.

And tell to Believer women as well to keep their eyes low and be on guard of their private parts.

It is explicitly announced thus

قُلْ اِنَّمَا حَرَّمَ رَبِّیَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ۔ (س اعراف)

qul innama harrama rabbil yal fawahisha ma zahara min ha wama batana— (Airaf.)

My Fosterer hath banned all open and hidden advances towards nudity.

In Islam not only such advances as lead to nudity are banned but also such actions as would lead to nudity ultimately are prohibited too, These actions are termed as ithm :

وَذَرُوْا ظَاهِرَ الْاِثْمِ وَبَاطِنَهٗ (س الانعام)

wa-zaro zahiral ithme wa-batinahu (S. Inam)

Give up such acts as are external and internal kernel of the sin.

It will be highly surprizing of course if still there is anyone who won't recognize Islam as religion of restrainment.

It is sanctity of Islam that it has banned •fornication and drinking along with mixing up of men and women while it was a social phenomenon and could he overlooked thinking impedement in the way of popularity of the New religion. While courtships were in vague and sexual relations between alien married women and men for causing pregnancy and begetting a child were in vague.

Islam to be consistent in its approach to human psychology and behaviour has legitimised with conditions polygamy.

While objection on permission of polygamy in Islam have been raised from certain quarters but they call David (Daud-alai) as the solitary son of God who had one hundred wives and call Salom (Sulaiman alai) bearing a God-like heart who had one thousand women as his wives and assign due respect to Abraham (Ibrahim alai) who had more then one wives and slave maids in addition to them and call Lord Krishna as Autar (incornation of God) had 16108 Sakhis (women companions)—They do not raise any objections on either of them. The modern scholars who regard Lord Krishna as great reformer ignore that he had 8 Maharanis.

All the revered personalities that are named as above were not subject to any restriction from their respective religions on marrying more than one women—While Islam attaches a precondition on marrying second woman and it is maintenence of equitable justice.

In Islam it is advised to be contented with one wife if there is least doubt on any ground of not being able to maintain justice : in between the two wives—Such people are told :

favahidatan.

As such the rule of one marriage as championed in Europe is also derived from Holy Quran—the 'fawa hidatan' as quoted afore—And rather a distorted version of the same.

PART XX

ISLAM IS A RELIGION OF TRUTHFULNESS

Truthfulness has been defined by Islamic Scholars in the following manners.

(1) Conformity of thought and action or correspondence of the two is called truthfulness.

(2) Correspondence of heart and tongue is truthfulness

(3) Uniformity of the secret and open is truthfulness.

(4) The righteousness which may lead to disaster being regarded better than that falsehood which would exonerate anyone is truthfulness.

(A) Truthfulness is an Atribute of Allah.

قُلْ صَدَقَ اللّٰهُ- (س اٰل عمران)

qul sada qallaho (Aale imran)

Allah hath spoken truth.

(B) Truthfulness in characteristic of Allah and Prophet (Sal'am)

صَدَقَ اللّٰهُ وَرَسُوْلُهٗ (س احزاب)

sadaqallaho wa rasuluhu (Ahzab)

Allah and His Prophet had spoken truth.

(C) Mariam Siddiqa (rad) had the Superior Status on account of being truthful

وَصَدَّقَتْ بِكَلِمٰتِ رَبِّهَا (س التحريم)

wa saddaqat bekalimate rabbeha (S. Tahreem)

She took Allah's words as truthful.

(D) Apostles (alaihim) have their destinction of being truthful.

'rijalun sadaqo ma-aahadullaha alaihe—' (Ahzab)

These are the gallants who fulfilled the pledges they had made to Allah.

(E) Greatness of Prophet (Sal'am) lies in truthfulness of his teachings and its authentication.

اَلَّذِیْ جَآءَ بِالصِّدْقِ وَصَدَّقَ بِهٖ

allazi ja-a bissidqe wa-saddaqa behee.

Apostle is one who came with truthfulness and made its authentication.

(F) There is a Hadith about truthfulness reported from Ibne Musood (rad) in Mauta, Bukhari Muslim, Abu Daud and Tirmizi :—

اِنَّ الصِّدْقَ یَهْدِیْ اِلَی الْبِرِّ وَاِنَّ الْبِرَّ یَهْدِیْ اِلَی الْجَنَّةِ وَاِنَّ الرَّجُلَ
لَیَصْدُقُ وَیَتَحَرّٰی الصِّدْقَ حَتّٰی یُکْتَبَ عِنْدَ اللّٰهِ صِدِّیْقًا۔ وَاِنَّ
الْکَذِبَ یَهْدِیْ اِلَی الْفُجُوْرِ وَاِنَّ الْفُجُوْرَ یَهْدِیْ اِلَی النَّارِ وَاِنَّ
الرَّجُلَ لَیَکْذِبُ وَیَتَحَرّٰی الْکَذِبَ حَتّٰی یُکْتَبَ عِنْدَ اللّٰهِ کَذَّابًا۔

'innassidqa yehdi ilalbirre wa-innal birra yehdi ilaljannate wa innarrajula la-yasduqo wayatajarrissidqa hatta yuktaba indallahe siddiqan-wainnal kuziba yehdi ilal fijoore wainnal fujura yehdi ilannare wa-innarrajula la-yakzibo wayata harral-kaziba hatta yuktaba indallahe kazzaban—'

Truthfulness shows the path of virtue and virtue shows the path of Paradise—Man begins speaking truth and truthfulness become his habit—till he is entered among truthfuls by Allah Falsehood leads to sins and sins lead to Hell—Man begins to speak lies and makes it his nature—to the extned he is included among liers.

(G) It is mentioned in sunan Nisai and Tirmizi has

calegarized it as 'Sahih that Abull Hura asked Imam Hasan (alai) as to what the latter learnt from Prophet (Sal'am) And he replied that he learnt and rememsered Holy Prophet (Sal'am) as saying.

دَعْ مَا یُرِیْبُکَ اِلٰی مَا لَا یُرِیْبُکَ فَاِنَّ الصِّدْقَ الطُّمَانِیَةٌ وَالْکَذِبَ رِیْبَةٌ۔

'daa ma-yureebuka ila mala yureebuka fa-innassidqat tamaniato wal kaziba reebatun—'

'Give-up the thing that creates doubts and take-up the thing which bears no doubt Because truthfulness is the name for satisfaction and falsehood is the name of doubtfulness—'

(H) Allah has ordeтned to the Behevers :

کُوْنُوْا مَعَ الصّٰدِقِیْنَ۔

kono ma-assadiqena

Extend cooperation to the truthfuls.

(I) There are three stages of Sidq (truthfulness) assigned to truthful (Siddique) i.e—Sadiq—Saduq and Siddique—The last one is conferred upon Apostles (alaihum).

Ibrahim (alai) is called as :—

اِنَّهٗ کَانَ صِدِّیْقًا نَّبِیًّا۔ (س المریم)

innahu kana Siddqian nabien-- (S. Marim)

And Yusuf (alai) too is called as Siddique.

In Surah Maida Mariam (alai) is called.

wa-ummahu siddiqatun

Then in Surah Nisa and Surah Hadeed followers of the Muhammad (Sal'am) are characterized among Siddiques.

أُولٰٓئِکَ هُمُ الصِّدِّیْقُوْنَ وَالشُّهَدَآءُ عِنْدَ رَبِّهِمْ لَهُمْ اَجْرُهُمْ
وَنُوْرُهُمْ (س الحدید ١٤)

ulaika humussidiqona wash-shuhada inda rabbihim lahum ajrohum wa noorohum. (S. Hadeed)

'These are truthful and martyrs (Siddique) and Shaheed) and are with their Fosterer—There is reward and effulgence as well for them.

Thus, Islam is highest exponent of truth and is definitely a religion of truthfulness.

PART XXI

ISLAM—THE STANDARDIZER OF BEAUTY

Beauty is sought in woman only is found restricted to a particular section of that community who are in particular age-group and state of health. Moreover, there a different standards of beauty of women in different regions and very large and wide. Blue eyes in Russia are regarded as standard of beauty-but it is a disqualification and taken as an ill—over in Arabia.

Similarly, in Europe golden hairs are praised but in Asia black and long hairs are a sign of beauty among women. White complexion is standard of beauty in Europe but Negro—standard of beauty is 'black' sooth-black.

In present context it may be pointed out that Islam proposes a higher standard of beauty and its easentials are regarded as the best Divine Art and Mastery.

The Human Beauty As Allah says about human beauty :

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ-

'laqad khalaqnalinsana fee ahsane taqweemin—'

'We created human beings (men and women) in the most beautiful mould—'

In the word 'taqween' inner and outer shapes are included. Scientists know it in detail that human organison and as respect the parts are superior over rest of the animals. It has the quality of vegetarian and non-ve getarian taste in its teeth and stomach.

FACIAL BEAUTY

وَصَوَّرَكُمْ فَأَحْسَنَ صُوَرَكُمْ۔

wasaw warakum fa-ahsana suwarakum

'Allah hath fashioned thy faces-and how fine it is done

QUALITIES OF A WIFE

لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً (س روم)

'letas kuno ilaiha wajaala bainakum mawaddatan wa rahmatan—' (S. Rome)

So that thou art comforted by her—and also granted mutual love and amorousness thee.

As pointed out above there are two fold marits that are sought in wives—comfort and mutual love.

Again in Surah wa qea it is said :

uroban atraban

'Loving to their respective husbands and uniformed in tastes and, humour.

STANDARDS OF THE BEAUTY AND NICETY OF CATTLES

وَلَكُمْ فِيهَا جَمَالٌ حِينَ تُرِيحُونَ وَحِينَ تَسْرَحُونَ ٥ (س النحل ع ١)

'wala kum feeha jamalun heena tureehona wa heena tasrahona—' (S. Nahal—1)

When the cattles flock out in the morn and return from the meadows in the even (but) they reflect thy standard of beauty (for them).

The cattles and other such animals connected with agriculture are also subjected to standardization of beauty by their owners interms of their capacity of output.

ANIMALS USED IN CARTING OR FOR CONVEYANCE ARE ALSO A STANDARD OF DECORATION

وَالْخَيْلَ وَالْبِغَالَ وَالْحَمِيْرَ لِتَرْكَبُوْهَا وَزِيْنَةً۔ (س النحل)

'walkhaila walbighala wal hamira letar kaboha wa
zeenatan—, (S. Naha!)

Horses, mules, donkeys are used in conveyance and carting and are also a decoration.

Usefulness of animals for conveyance and transpartation is known to everybody but it is Islam that suggests their decorative value—aiming at appreciation of them.

EXISTENCE OF BEAUTY IN ALL THE EARTHLY OBJECTS

اِنَّا جَعَلْنَا مَا عَلَى الْاَرْضِ زِيْنَةً لَّهَا لِنَبْلُوَهُمْ اَيُّهُمْ اَحْسَنُ عَمَلًا ٥ (كهف ع)
اَحْسَنَ كُلَّ شَيْءٍ خَلَقَهٗ (س السجدہ ع ١)

'inna ja-alna ma-alal ardhe zeenatallaha lenablu wa
hum ayyohum ahsano amalan—' (S. Kehf-1)

'As many things as are on earth We have made them a decoration for earth so that We test the men as to which of them are men of good actions—'

The grass, flowers, trees and fruits are all the decorations of the earth because they enhacne the charm of it as well as its value.

Islam is pointer to this veracity of beauty of earth as it in general points out that such standards of beauty in vegetations,

animals and humanty etc are created by Almighty Allah. And as such all praise is for Allah that he created us among men—In return He should expect that we would be grateful to Him and would try over level best to fulfil the expectations of the Master from His Servants.

All the creatures are beautiful in their respective shapes style.

'ahsana kulla sha-in khalqahu— (Sajda)

Every creature is made beautiful in its other frame and style.

— — —

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